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Memoriae

MICHAELIS . AUGUSTINI . CORRIGAN

OPTIMI . PRAESULIS . ANTISTITIS . MAJORIS

ECCLESIAE . NEO . EBORACENSIS

QUI . SANCTITATE . MORUM . ET . CONSUMMATAE . ERUDITIONIS
LAUDE . VENERANDUS
OMNIBUS . NEGOTIIS . PAR . OMNIBUS . TITULIS . SUPERIOR
SOLI . DOMINO . UTI . PETRAE . INNIXUS
VERAE . RELIGIONIS . ET . VETERIS . DISCIPLINAE
FIDUS . AC . INTREPIDUS . CUSTOS
LITERARUM . SACRARUM . FAUTOR
ECCLESIASTICAL . REVIEW . ET . DOLPHIN
UNDE . CLERO . SUBSIDIA . ZELI . ECCLESIAE . AEDIFICATIO
EVENIRENT
MULTIPLICI . BENIGNITATE . CONSILIO . LIBERALITATE
AB . INCHOATO . SUSTINUIT

DE . TANTO . VIRO . GRATI . ANIMI
SIGNIFICANDI . CAUSA . PAUCIORA . DICERE . NON . EXPEDIT
PLURA . NON . OPUS . EST

DIEM . SUPREMUM . OBIIT . DIE . V . MAII
A . R . S . $\overline{\text{MCMII}}$
PACEM . TIBI . COELESTIUM . ADPRECAMUR

THE HYMNS IN THE OFFICE OF THE SACRED HEART.

Translated from the Roman Breviary.

IT is very probable that these hymns do not antedate the eighteenth century. Abounding in direct and personal appeals to the Sacred Heart of Jesus, they utter again and again the "lyric cry" of the heart's deeper emotions. Had patient research not failed to assign to them a more ancient life, internal evidence alone might well suffice to urge their recent origin; for they are quite different in character from the Ambrosian, and even from the mediæval, type of hymns, which were generally narrative or epic in treatment rather than lyrical. A casual reader can perceive at once, in the hymns to the Sacred Heart, a strongly-marked lyrical treatment. Their play of fancy and of imagination, their rhetorical finish, their condensed phraseology, give pretty clear intimations of a skill which has profited alike by the classic traditions of the "Ambrosiani," and by the "modern improvements" indicated in their abundant imagery and figurative suggestiveness. And, withal, they abound in Biblical allusion—every stanza recalling some type, or figure, or prophecy, or fulfilment.

Several translations have appeared in English—those of Caswall and Rosa Mulholland being most familiar to Catholics, while other names of translators figure in a few Protestant hymnals (for some of the hymns have crept even into such collections). In the following translations, an attempt is made to combine faithfulness with a greater degree of condensation than has been adjudged desirable in the other versions already in use. Each stanza of the original is "a little picture painted well," a cameo exquisitely finished; and our effort has been to make frame and setting harmonize with thought and phrase.

MATINS

En ut superba criminum
Et saeva nostrorum cohors
Cor sauciavit innocens
Merentis haud tale Dei!

With what a cruel dart
The haughty hosts of sin
Have torn the Saviour's Heart,
That love alone should win!

Vibrantis hastam militis
Peccata nostra dirigunt,
Ferrumque dirae cuspidis
Mortale crimen acuit.

The soldier poised the spear—
'T was sin that shaped the aim!
Its steel grew keen and clear
On whetstone of our shame.

Ex Corde scisso Ecclesia
Christo jugata nascitur:
Hoc ostium arcae in latere est
Genti ad salutem positum.

From Jesus' riven side
The Church is born; again
Salvation's Ark swings wide
Its portals unto men.

Ex hoc perennis gratia,
Ceu septiformis fluvius,
Stolas ut illic sordidas
Lavemus Agni in sanguine.

And mercy, from within,
Poureth a sevenfold flood,
To wash our robes of sin
In God's atoning Blood.

Turpe est redire ad crimina,
Quae Cor beatum lacerent:
Sed aemulemur cordibus
Flammas amoris indices.

O shame! if we return
To sins that wound Him so:
Rather our hearts should learn
Such love as His can show.

Hoc Christe nobis, hoc Pater,
Hoc Sancte dona Spiritus,
Quibus potestas, gloria,
Regnumque in omne est saeculum.
Amen.

To Father and to Son
And Holy Spirit be
Glory and honor done
Through all eternity.
Amen.

LAUDS

Cor, arca legem continens
Non servitutis veteris,
Sed gratiae, sed veniae,
Sed et misericordiae:

O Heart, Thine Ark doth hold
No law of bondage old,
But the New Law's release
Of mercy, grace and peace.

Cor, sanctuarium novi
Intemeratum foederis,
Templum vetusto sanctius,
Velumque scisso utilius:

O Heart, Thou holier tent
Of a New Testament—
Far holier than the fane
Whose veil was rent in twain!

Te vulneratum charitas
Ictu patenti voluit,
Amoris invisibilis
Ut veneremur vulnera.

O Heart, what wounded Thee
But Thine own Charity?
That mortal eyes might prove
The depths of hidden love!

Hoc sub amoris symbolo
Passus cruenta et mystica,
Utrumque sacrificium
Christus Sacerdos obtulit.

We gaze upon the Sign
Of suffering Divine,
And see, as in a glass,
Calvary and the Mass!

Quis non amantem redamet?
Quis non redemptus diligat,
Et Corde in isto seligat
Aeterna tabernacula?

Ah who, such love that views,
Could answering love refuse?
Or seek, save in Thy breast,
His everlasting rest?

Decus Parenti et Filio,
Sanctoque sit Spiritui,
Quibus potestas, gloria,
Regnumque in omne est saeculum.
Amen.

To Father and to Son
And Spirit, Three in One,
The power and kingdom be
Through all eternity.
Amen.

VESPERS

Auctor beate saeculi,	Blest Author of the world,
Christe, Redemptor omnium,	Redeemer of our race,
Lumen Patris de lumine,	Thou very God of God,
Deusque verus de Deo,	Light of the Father's face:
Amor coegit te tuus	'T was love that bade Thee take
Mortale corpus sumere,	Our frame of mortal clay,
Ut, novus Adam, redderes	New Adam! and bring back
Quod vetus ille abstulerat:	What the Old bore away!
Ille amor, almus artifex	Thy love that builded fair
Terrae, marisque, et siderum,	The earth, the sea, the stars—
Errata patrum miserans,	That pitied olden faults,
Et nostra rumpens vincula.	And brake our prison-bars:
Non Corde discedat tuo	O may Thy Heart retain
Vis illa amoris inclyti:	Foraye such wondrous love!
Hoc fonte gentes hauriant	Let all approach the Fount,
Remissionis gratiam.	And Thy sweet mercy prove.
Percussum ad hoc est lancea,	For this alone the lance
Passumque ad hoc est vulnera,	Set free Its saving flood,
Ut nos lavaret sordibus	To wash our sins away
Unda fluente et sanguine.	In water and in blood.
Decus Parenti et Filio,	To Father and to Son
Sanctoque sit Spiritui,	And Holy Spirit be
Quibus potestas, gloria,	The kingdom and the power
Regnumque in omne est saeculum.	Through all eternity.
Amen.	Amen.

For the Same Office by Special Concession.

MATINS

(AND VESPERS)

Quicumque certum quaeritis
Rebus levamen asperis:
Seu culpa mordet anxia,
Seu poena vos premit comes:

Whoso would seek to win
A sweet content,
Far from the cares of sin
And punishment—

Jesu, qui, ut agnus innocens,
Sese immolandum tradidit,
Ad Cor reclusum vulnere,
Ad mite Cor accedite.

For you the Saviour bore
All pain and smart:
Enter, then, at the door
Of His pierced Heart!

Auditis ut suavissimis
Invitet omnes vocibus:
Venite, quos gravat labor,
Premitque pondus criminum.

O list the loving call
Of Christ the King:
"Come, ye that labor; all
Your sorrows bring!"

Quid Corde Jesu mitius?
Jesum cruci qui affixerant
Excusat, et Patrem rogat,
Ne perdat ultor impios.

Ah me! what pity stirs
That Heart so meek,
Which for His murderers
Would pardon seek!

O Cor, voluptas Coelitum,
Cor, fida spes mortalium,
En hisce tracti vocibus,
Ad te venimus supplices.

O Heart that doth rejoice
Angels and men,
We list Thy loving voice—
Accept us, then!

Tu nostra terge vulnera
Ex te fluente sanguine:
Tu da novum cor omnibus,
Qui te gementes invocant.

Our sins, in Thy dear Blood,
Wash Thou away:
Grant us a heart renewed,
We humbly pray.

Amen. Amen.

LAUDS

Summi parentis Filio,	O Sole-begotten Son,
Patri futuri saeculi,	Father of world to be,
Pacis beatae Principi,	O Prince of Peace, to Thee
Promamus ore canticum.	Our praise be done !
Qui vulneratus pectore	Thou Who, within Thy breast
Amoris ictum pertulit,	The wound of love didst bear,
Amoris urens ignibus	Mak'st them the pain to share
Ipsum qui amantem diligunt.	Who love Thee best.
Jesu, doloris victima,	O Victim of our sin,
Quis te innocentem compulit,	Who bade the lance make wide
Dura ut apertum lancea	The portals that would hide
Latus pateret vulneri ?	The wound within ?
O fons amoris inclyte !	O wondrous Fount of love,
O vena aquarum limpida !	The panting hart's desire !
O flamma adurens crimina !	O sin-consuming Fire
O Cordis ardens charitas !	Sent from above !
In Corde, Jesu, jugiter	Within Thy Heart, dear Lord,
Reconde nos, ut uberi	Our trembling spirits place :
Dono fruamur gratiae,	Grant us abundant grace,
Coelique tandem praemiis.	And Heaven's reward.
Semper Parenti et Filio	To Jesus, Mary's Son,
Sit laus, honor, sit gloria,	Father, and Paraclete,
Sancto simul Paraclito,	Let endless honor meet
In saeculorum saecula.	And praise be done.
Amen.	Amen.

H. T. HENRY.

Overbrook, Pa.

FATHER MAC ON RETREAT.

IT was the last evening of the Retreat; and there was a kind of general relaxation in the air. The chief part of the work was done, and there remained but one last lecture. Father Mac was in his chair, asleep. He had kept his retreat well. He had not spoken, except once to ask for salt, and twice for mustard, for the ham was rather rich. One or two old classmates, jubilarians like himself, who had borne all the "pondus diei et aestus" had tried to draw him into an unprofitable discussion about some recent promotions. But he shook his head,—they thought despairingly, he meant resignedly—for he was at peace.

"Father Mac is going to die," said the younger men. "He had always a word in the corner of the study-hall before. What has come over him?"

"He'll wind up in Melleray," said another, "and he's practising silence."

The truth was that this was the first retreat Father Mac had spent comfortably; and we have no less an authority than Saint Ignatius for the principle, which is confirmed by universal experience, that there is no such thing as praying devoutly, much less meditating, whilst the poor body is racked in an uncomfortable posture. And uncomfortable in the harshest sense of the word were the physical conditions under which hitherto Father Mac had made his annual retreat. Oh! those dreadful beds! Talk of the plank-beds of the Irish political prisoners! They were luxurious compared to the hard, knotty, time-worn, and contracted paillasses at the College. The planks, at least, were even and smooth, if rather hard to the flesh; but these dreadful mattresses —it seemed as if all the spirits of the *Flagellants*, troubled by the repose of eternity, had come and knotted for the mortification of poor mortals lumps of horsehair and handfuls of flock, and had distributed them with malicious impartiality over the entire surface of these beds. No wonder that the younger men, whose habits were not yet formed, and whose physical strength enabled them to make light of such inconveniences, chuckled and laughed under the bed clothing when they heard the penitential groanings of their seniors. "Serves them right!" said they. "Little pity

they have for us when we're roused out of bed to attend a sick-call at midnight in December, and have to trudge out into the dark through the snow; and the convent Mass at seven in the morning."

But this year there was a great change for Father Mac. As he had approached the Seminary with a heavy heart, holding his little valise with trembling fingers, a young priest had said:

"Slip over to the Presbytery. You're wanted there!"

He went over rather timidly, for he hated the idea of being intrusive, and meekly rang the bell. It frightened him as it went echoing far down the hollow vaults of the underground kitchens. A trim servant came to the door, and said with a smile:

"Are you Father Mac, your reverence?"

"I believe I am, my dear," he said wonderingly, as she took the valise from his hand, and went upstairs, whither he mutely followed. She ushered him into a beautiful room, neatly furnished. There was a splendid soft bed, and a nice woven matt that sprang to the slightest touch; a fine carpet; a huge mahogany dressing-table, with a large looking-glass. None of those miserable penny mirrors here, which used to make Father Mac look ten times uglier than he was, and always left two or three handsome gashes on his face, besides keeping him late for morning meditation; but this was a smooth, perfect mirror, with two brass candelabra for winter use.

"What is it all about, my dear?" he said, as his eyes opened in amazement.

"Oh, nothing, Father," she replied, "but Father Willie said you were to occupy this room, now and always at the retreats."

"God bless him," said the old man fervently. "But I really cannot think of —"

"There's no use in talking, Father," she said. "He said we were to listen to nothing, but make you as comfortable as if you were in your own house."

And so he accepted the inevitable.

Father Willie was a young old priest, fairly on in years, but always with the heart and spirits and even the face of a boy. Every one knows a Father Willie,—the Father Willie that would be called Willie, if he had even the "split hat" on his head. He

was a child when Father Mac came to his native parish. Father Mac it was who heard his first confession, gave him his first Communion, sent him to college, helped him at his first Mass, etc. This was his first year at the Presbytery; and he sacrificed his own comfort cheerfully for his old pastor's sake, and enjoyed the College bed for the sacrifice. And so for the first time Father Mac made his retreat in peace. Besides, there were other comforts. Every night, the housekeeper stole upstairs with something concealed under her apron, and left it on the dressing-table, whilst the priests were at night prayers. She said it was "whey;" and we must suppose it was. But why was Father Mac so particular about pulling down those dainty blinds? And why did the other priests of the Presbytery, as they passed his door on their way to their own rooms, sniff suspiciously, and jerk their hands towards his door, and even whisper (on their fingers of course), and pass on with a smothered laugh? Well, there is no need of inquiring too closely into these matters. The last evening of the retreat had come; and Father Mac was happy, and asleep.

It was Friday evening, and Father Mac, being used to potatoes and butter and eggs in his remote rural presbytery, had done a rash thing in touching that salmon, although it was appetizing enough. The result was a dream; and like all such dyspeptic dreams, unpleasant. He thought, *infandum!* that he was a curate again; and that he had got a night-call. There was the terrible rat-tat-tat at the hall-door, and the inevitable uprising in the dark, and the weary, weary journey in the thick murk of midnight to the mountain cabin. But there was no help. Rat-tat! Rat-tat-tat!

"I must get up, I suppose," said Father Mac; "I thought that was all over long and merry ago."

He did not get up: he only awoke, and, after awhile, realized with intense pleasure that it was broad daylight, that he sat in a comfortable armchair in a pretty room, and that—he was—*Laus Deo semper!*—a parish priest!

"I was asleep and dreaming," said Father Mac when he heard the faintest, tiniest knock at the door, and he said, half-dazed:

"I hope 'tisn't the Bishop!"

Then, more loudly:

"Come in!"

The door was gently and hestitatingly opened; and he said more loudly: "Come in!"

"I was only just about to ask, sir—" said Father Willie, putting one of his black curls inside the door—

"Come in!" said Father Mac emphatically. "Begor, 'tis a queer thing if a man can't come into his own room, without a pressing invitation."

"Sit down there on the bed!" said Father Mac. "Sure, who has a better right to it than you?"

"I didn't like the notion of interrupting your retreat, sir," said Father Willie; "but I was anxious to know if you were comfortable, and if you liked the meditations and instructions?"

"As to the first interrogation, my dear young friend," said Father Mac, "I can say *Immo, Domine!* as if it were an article of faith; and as to the second, I can only say, *So, so!* But I suppose the poor man is doing his best to earn his bread honestly, like the rest of us!"

This practical view rather disturbed Father Willie's thoughts. "To earn his bread" sounded queerly to one who had hung upon that preacher's lips all the week, and drunk in every word, and applied it with conscientious exactness to his own soul.

"When you've been hearing these things for fifty years," said Father Mac, seeing the look of bewilderment on the face of his young friend, "you say, True! True!—but they don't make the same impression, you know, as at first. So much the worse for us, old fellows," he added as a kind of *amende* for the levity.

"Then I wish I were old," said Willie, "because they affect me terribly. I come out of retreat depressed and despondent enough to half wish I were dead!"

"'Tis the salmon, my dear boy," said Father Mac, taking a pinch of snuff. "'Tis the salmon. You should never touch it. It gave me the most terrible dream imaginable, tho' I took only a mouthful. I actually dreamt I was a curate again!"

"But I didn't touch the salmon," said Willie pleadingly. "I only took a morsel of turbot, and one glass of Nierstein."

"Nierstein! That sour stuff! That would account for your depression. Take the right thing, my dear boy, in future—"

"But I've been depressed all the week," pleaded Willie. "And it is the lectures. I never heard anything so gloomy and melancholy since I took Orders. Did you ever hear I was going to cut? No? Well, I was! The morning of subdeaconship, I flung off the alb in the prayer-hall, and ran for the bare life."

"That would have been bad business for the Church, and—for me," said Father Mac, looking around the comfortable room.

"'Tis a fact! Between the hard study of the examinations, the wear and tear of the nerves during the year, we were all spun out. And then came the awful lectures! Good heavens! my nerves tingle when I remember them. 'Beware! beware! Ad huc liberi estis! Sed tunc! Vidi Luciferum cadentem, sicut stellam, de coelo! I have seen the cedars of Lebanon cast down!' And now, here is the same eternal warning—*Cave! Cave!* Now, I want to know this! How can any man have the courage to face the difficulties of life, if he is washed out in this way? Sure, it accounts for all our backwardness. We are afraid to step out, lest we fall."

"Easy now, easy!" said Father Mac. "Do you mean to say that young colts can be let loose in a field pitted with rabbit-holes, and that without bit or bridle?"

"Now, you must drop the metaphors, Father Mac," said Willie. "You can prove anything with a metaphor. Here's the plain question. We are soldiers—nay, captains in the King's army. We are going out to fight. Is it right to knock every bit of manhood out of us, when we want pluck and courage to win the battle? Doesn't it account for all our backwardness? The soldier that is afraid of every bullet that sings around him, will never fight. And here we are—weak preachers, cautious confessors, and nowhere in literature, because we are afraid to let ourselves go, and win the battle."

"Quite true! quite true!" said the old man musingly, "courage is half the battle; but—caution is the other half."

"Yes! yes!" said Willie, impatiently, "but here it is all caution! Not an inspiring word—nothing to drive the blood hotly through a man's veins, and make him say with St. Paul: 'Omnia feci detrimentum, et arbitror ut stercora!' By the way, is there a word in St. Paul about caution and prudence?"

"Let me think!" said Father Mac, "of course, there is! How could I forget it? Don't we read it every day in the Office?—'Fratres, sobrii estote, et vigilate!'"

"I thought that was St. Peter," said Willie, in amazement.

"Not at all! not at all!" said Father Mac airily. "I have been reading it for fifty years and I'm not likely to make a mistake."

"There's no doubt it would come badly from St. Peter," said Willie, dubiously. "For of all the rashest, most generous, most imprudent, loving old fellows that ever lived, he is the foremost. But where is that we were? Oh, yes! Look here, Father Mac,—are we, Catholic priests, on the defensive merely; or are we ever called upon to attack?"

"God forbid," said the old man, alarmed at this impetuosity. "Attack? whom should we attack? Much better for us to live in peace with all our neighbors, and go quietly to our graves!"

"Yes, and allow our people to be drawn away and seduced by the enemy, whilst we're resting on our arms. I say, no decent soldier stands patiently behind fortifications, without wishing to go out, and have a dash at the enemy!"

"Drop those metaphors, my boy," said Father Mac, "and say plainly what you mean!"

"I mean this," said Willie, emphatically, "that I'm sick and tired of playing the apologist so long. Why should we be always placed on the defensive? The enemy are raking us, front and rear, with the fire of sarcasm, and obloquy, and calumny; and we throw up paltry barricades, and try to save our skins behind them. Why not dash out bravely, give back sarcasm for sarcasm; and the Lord knows we could sweep our miserable, illogical, weak-kneed antagonists off the face of the earth."

"But charity, my dear boy, charity! How can you reconcile sarcasm and wholesale destruction with the charity of the Gospel? Eh?"

"Charity?" said Willie, now thoroughly roused. "There is too much charity on our side altogether. And we have to protect our own. And mind you, Father Mac, our people, who have never been trained in the *Solvuntur objecta* of the schools, I tell you, they're getting alarmed and frightened, when they see us

taking these attacks so leisurely. They interpret charity by cowardice. I tell you, a good sweeping charge of our light artillery all along the line, and the enemy flying like rabbits before us, would give our people more nerve and vigor in their faith than all our methodical defence and apologies."

"Then," said he, after a pause, carried along on the stream of eloquence, "in our own household, where are the dangers for a decent man? Say your prayers and make your meditation every morning, and you can pass through the valley of the Shadow of Death unscathed—"

"Ah, yes! make—your—meditation!" said Father Mac, as if that were the weak point. "Every one isn't a David; and even David went down with a run."

"Well, he was a brave man at all events," said Willie. "He carries out what I was saying. He faced the giant, and felled him."

"He did," said Father Mac meaningly. "He faced another, who was not a giant, and got felled himself."

"What do you mean?" said Willie. Then a great light dawned, and he was dumb. But he was young and hopeful.

"*Nec Davide sanctior, nec Salomone*—"

"Look here, Father Mac, that won't do! There's the old Jeremiad again! By Jove! I'll give up the mission and become a Carthusian."

"You'll do nothing of the kind, my boy," said Father Mac, alarmed at the prospect of having to go back to the plank bed again. "Now, be calm, and have sense and courage."

"Courage? How can a man have courage? You preach at us, and warn us of imminent and awful dangers. You prepare the way to go down, because you make it inevitable. You unnerve us, and everyone knows a nervous man is the best subject for catching contagion; that a brave, fearless man has a hundred chances beyond him. By Jove! think of Napoleon or Wellington, the night before Waterloo, summoning the surgeons of each regiment and commanding them to call the men together and give them a detailed account of the horrors of the battlefield—the screams of the wounded, the curses of the dying; here a fellow rushing madly by through the ranks, holding his intestines in his

hands, and here a fellow chopped up into mincemeat with sabres; then the operation-room—piles of amputated and rotting limbs, the smell of gangrene, the doctor's arms bloody up to the shoulders—"

"Stop! stop!" said Father Mac. "This is worse than the salmon."

"I say," said Willie, thumping the mattress, and making it jump like a jelly, "I say that any general that would do such a thing would, and should be, courtmartialed and shot! And here are we, shivering and shaking beneath the barricades of our theological defences, because of all this terrorism; and if any fellow ventures into the open to get a stray shot at the enemy, immedidiately he hears—'Come back! come back! you fool, come back to safety.' And, trembling from head to foot, he sneaks back to security and a sound skin. But if he be a courageous man, and one who cannot sleep sound unless he has a slap at the Philistines, fifty chances to one he will hear the ping of a bullet in his ears; and that treacherous shot will come from his friends, and not from his enemies. But, *à nos moutons:* What did Wellington and Napoleon do on the eve of a great fight? Did you ever read Napoleon's manifestoes? No! Well, each is a trumpet-call. They must have poured liquid fire into the nerves and veins of his soldiers: 'Soldiers of France! once more are you called upon to do your country honor; and it is your country itself that calls! Behind you are the immortal triumphs of Marengo and Lodi, the Pyramids and the Austerlitz! Before you are the same foes you have beaten in a hundred battles! The storm-torn banners of France are over your heads; and your eagles scream at the thought of battle! Once more, only once, will you drive the mercenaries of a despotic and perjured coalition from the field; and your country, safe forever in peace, will take her laureled heroes to her breast. Soldiers of France, advance, not to battle, but to victory—the final victory and the greatest!' No wonder they swept Europe before them. Now, Father Mac, I maintain that just what we want is a manifesto of this kind. When we are going back to the world, the fire of enthusiasm should be poured into our souls. If I were a preacher, now I'd say, the last night of the retreat—but I'm afraid I'm tiring you—"

"Not at all! not at all! my dear boy," said Father Mac; "go on! go on! you are doing well! well, indeed."

"Well," said Willie, standing before the large pier-glass and gesticulating like an Irving or a Daniel Webster, "I'd say: 'Soldiers of the Church! she looks to you for succor in these days of fury and frenzy! The Philistines are upon you; but the ark of the Lord is in your midst. Behind you are twenty centuries of an existence, of fluctuating fortunes, of victory and defeat, depression and exaltation, but the truth ever conquering in the end, and new glories emblazoned ever on your sacred banner!'"

"Good boy! good boy!" said Father Mac, clapping his hands enthusiastically.

"Your generation is called upon," continued Father Willie, raising his voice in the increased enthusiasm, "to uphold the honors of the past history of the Church, and to create new triumphs for the future! There rings in your ears the battle-cry: Fear not! I have conquered the world! There is no danger before you, but victory! What have you, Soldiers of the Cross, to fear? A vapid and ever-weakening civilization strives to cross your path. Sweep the effeminate thing away, and go on conquering and to conquer! The people look up to you, not only for guidance, but for inspiration! Yet, how can you create an enthusiasm and an inspiration you do not feel? And if you do not feel it, and cannot create it, is there not danger that the fires will burn low and consume themselves into ashes? Arise, then, and put on the panoply of a righteous zeal! Go forth, and seize every weapon at your command. Art, science, literature, the newspaper, the magazine, the platform—"

"It is the only thing that is wanting to this outburst of pe–perfervid o–oratory," said a deep voice from the door; and the Bishop was in the room. The two priests were so preoccupied with their own cogitations, and, indeed, Willie's voice rang so high that they did not hear the handle turning, nor see the gleam of purple in the room. The Bishop had an amiable habit of rubbing his chin when he was about to speak—some said it was because he had splendid razors, others thought it was a little stratagem to conceal the benevolent smile that ever played around his mouth. He now advanced into the room, and said, with a

curious little stammer that added great piquancy to his observations:

"I am annoyed and s-somewhat d-disappointed, gentlemen, to f-find two such exemplary priests v-violating the sanctity of the last ev-evening of the retreat. If these things are done in the g-green w-wood, what are d-done in the dry? There is a c-certain amount of contumacy in your c-conduct, for there has not b-been the s-smallest attempt at con-concealment. Father Ma-MacNamara, I'm s-surprised at you, with your great years and exp-perience. Might I ask you be good enough to go to your r-room at once, s-sir?"

Father Mac stood up, humbled and crest-fallen; and forgetting even the pinch of snuff in his hand, he shuffled from the room.

"A-as for you, Father W-Willie," said the Bishop, "I-have ch-changed my opinion completely about you."

And the Bishop went out, and slammed the door after him.

He had gone down some steps, when he heard a trembling voice piping behind him:

"My Lord!"

"Well!" said the Bishop, without turning round.

"My Lord, may Father Mac retain my room for the night?"

"Retain?" said the Bishop, looking upwards to where Willie was bending over the balustrade.

"Yes, my Lord; Father Mac occupied my room all the week."

"Th-then," said the Bishop, "'t-tis what Ma-Ma-Macaulay spoke of, when he de-described stu-students, three in a bed."

"No, my Lord!" said Willie, cheering up under the joke. "I slept in the College!"

"Y-you gave up your r-room to Father Mac?"

"Yes, my Lord! He's my old pastor."

The Bishop looked up at the eager face long and earnestly. Then turning away, he said:

"Y-yes! b-but only for this night, r-remember!"

"All right, my Lord!" said Willie.

The Bishop passed down smiling. Willie returned to his room; and although he violated the silence of the retreat egregiously, there is some reason to think that Willie has scored one!

RABBINICAL STUDIES.

XII.—The Talmud of Jerusalem.

WHEN St. Jerome betook himself to his Jewish teachers, the text of the Babylonian Talmud was still in the process of formation; for the Gemara was only completed in the early part of the sixth century. But, some time before this, the Mishna had already been made the basis of another Gemara in the Palestinian school. This Jerusalem Talmud was put together under the redaction of Rabbi Jochanan, somewhere about the beginning of the third century. It still retains much of its primitive simplicity, being without the numerous commentaries and additions that have gathered round its younger Babylonian rival. Hence, while the one can be contained in a single folio volume, the other, as we have seen, fills some twenty volumes in large quarto, or twelve in folio. As this fact sufficiently indicates, the Talmud Babli is that in general use among the mediæval and modern Jews; and, as a rule, it may be taken that this recension is meant, whenever the Talmud is cited without further description. At the same time, its greater antiquity gives a special interest and importance to the Talmud of Jerusalem. And we need hardly add that a comparison of the two redactions throws no little light on the history and evolution of this complex body of Jewish jurisprudence and religious tradition. If the Talmud Babli stood alone, we might still be able to distinguish between the Mishna, or the Hebrew groundwork, and the Gemara, or the Chaldaic commentary. And the difference in language might be enough in itself to suggest that the former was of independent authorship and higher antiquity. But the real distinction between the two elements, which are somewhat apt to be merged in one mass, is made more manifest by the presence of the Jerusalem Talmud. For, here, the text of the Mishna is expounded and expanded by another and earlier Chaldaic commentary. In spite of some inevitable minor variations, the Hebrew groundwork is the same in both recensions. But the Gemara of the Jerusalem Talmud is not only different in its contents from that of Babylon, but is, moreover, written in another dialect, the Palestinian Ara-

maic, and not a few forms and phrases are peculiar to the language of this earlier Talmud.

It may be added that the arrangement adopted in this Talmud affords greater facility for distinguishing the two elements. For while, in the Talmud Babli, the Mishna is generally given in short paragraphs, which are frequently separated by many pages of Gemara; in the Jerusalem recension, each chapter of the Mishna is first set forth in full, before its several sections are submitted to comment or expansion. There are, moreover, some further points of difference between the two Talmuds; but these need not detain us at present.

XIII.—Abbreviations and "Rashe Theboth."

Enough has been said already on the language of the Talmud. But before proceeding to speak of its structure and subject-matter, it may be well to add a word on a feature which forms one of the chief difficulties for those who enter on this branch of study. English readers sometimes find it hard enough to accustom themselves to Bibles in unpointed Hebrew, where the vowels are conspicuous only by their absence. In the Talmud, as we have seen, there are no points, though the vowels are occasionally denoted by the quiescent letters. But here, as in other Rabbinical writings, the dearth of vowels is accompanied by a singular economy in the use of consonants. Readers of these degenerate days sometimes find a difficulty in the contractions of the old Greek editions; and, to many, the abbreviations of the Latin Black Letter are a still greater puzzle. But in both of these instances so many words are plainly printed in full, that a good classical scholar may generally read the riddle by the help of the clearer context. It is otherwise with the Talmud and other Rabbinical writings; for, here, the abbreviations are more abundant, and consequently present a greater difficulty to the uninitiated. Moreover, they frequently occur in the case of proper names, in which the context can give little, or no, assistance.

The principles adopted in these abbreviations and contractions are those in familiar use in English and other languages. Thus a word is sometimes denoted by its first and last letters, as in our

"Dr." and "Mr.," though the other expedient of giving the first few letters, as in "Co." for company, is more commonly used in the Rabbinical writings. For instance, שנא (*shne*) for שנאמר (*shneemar*), "as it is said," is a general introduction to Biblical quotations. It may be observed that vertical strokes, somewhat resembling acute accents, supply the place of our full stop, as the sign of abbreviation.

Another favorite method of contraction is the use of combinations of initial letters, or *Rashe Theboth*, "heads of words." This, again, is a device sufficiently familiar to readers of English. But, whereas we only use it for Christian names and titles, or such phrases as *Q. E. D.*, *i. e.*, etc.; it has a far more extensive application in Rabbinical literature. And here, in spite of the fact that some mark of abbreviation is generally appended, the absence of points between the several initials gives the combination the appearance of a continuous vocable. Thus, הקב"ה (HKB"H) "*Hakkadosh Baruch Hu*—The Holy One Blessed is He," is a very common equivalent for the Divine name; and when some Hebrew sage or hero is mentioned, his name is often followed by some benedictory phrase, such as ז"ל (Z"L) for *Zikronu libracah*, "of blessed memory," or בל"ב (BL"B) for *Baruch leolam Borehu* "whose Maker be blessed for ever." So again, most of the celebrated Rabbis are merely denoted by their initials, and in some cases, where the full title is somewhat cumbrous, the combination of initial consonants is vocalized and read as one word. Thus, "Rambam," from the *Rashe Theboth*, RMB"M stands for Rabbi Moshe ben Maimon, and Ramban for Rabbi Moshe ben Nachman, etc.

When all these puzzles are added to the peculiarities of the later Mishna dialect, and the foreign words disguised in Hebrew letters, it is no wonder that even those who are fairly familiar with Biblical Hebrew often find the pages of the Talmud wholly unintelligible. And some may be tempted to believe that, as the diplomatist's language serves only to conceal his thoughts, this method of writing is admirably adapted for the purpose of concealing the language.

XIV.—Orders and Treatises.

What has been said so far may suffice to give at least some general notion of the outward appearance of the Talmud, as well as of its age and origin. But, if we left the matter here, the picture presented would be but a shadowy outline of this voluminous collection of Jewish laws and legends. A description of the Zendavesta which duly noted the difference in age and dialect that separates the Gâthas from the rest of the Venidad, and discriminated between the Zend text and the Pehlevi commentary, would not carry us very far, without some indication of their general contents. In the case of the Talmud, this need may be best met by setting forth the headings of some of its main divisions. The text of the Mishna, with its accompanying Gemara, is distributed into upwards of sixty "treatises," to use the common equivalent of the Hebrew "*Mesacceth*," each treatise being subdivided into chapters, and these again into paragraphs or verses. Where the whole mass is so large, and so varied in its nature, the divisions are none too many; but without some systematic connection, the number would be somewhat unwieldy. And it is some relief to find that the treatises are arranged in six groups, known as *Sedarim*, or Orders. Some notion of the nature of their main contents may be gathered from the following titles: I. *Zeraim*, or "Seeds"; II. *Moed*, or "Festivals"; III. *Nashim*, or "Women"; IV. *Nezikim*, or "Injuries"; V. *Kedashim*, or "Sanctifications"; VI. *Teharoth*, or "Purifications."

The first Order contains such treatises as *Beracoth*, "Blessings," and *Beccurim*, "First-fruits." In the second, we naturally find the treatises on the Sabbath, the Passover, and other festivals. And, as the name *Nashim* implies, the third Order deals with such matters as betrothals, marriages, and divorces. The next series is devoted, for the most part, to juridical questions. Perhaps its most important treatise is that of *Sanhedrin*, named after the famous Jewish tribunal. The fifth Order opens with the treatise *Zebachim*, or "Sacrifices." And the sixth and final series treats, as the name suggests, of legal uncleanliness and purifications.

These Talmudic treatises vary considerably in length, and

some of them seem to have engrossed the attention of the commentators, at the expense of the others. Thus, in the copy before us the first of the eighteen volumes is labelled "*Mesacceth Beracoth*," and the second "*Mesacceth Shabbath*"; and at first it might seem that the compass of the two treatises was much about the same. But a closer scrutiny shows that, whereas the "Sabbath" and its accompanying comments fill the whole of the second volume; the first contains not only the treatise on Blessings, but also the Mishna of the ten remaining treatises of the *Seder Zeraim*, as well as an introduction to the Talmud, and other matter. In the same way, the Mishna text of all the treatises of the *Seder Teharoth* is to be found within the covers of the eighteenth volume. On the other hand, the Order of Festivals fills four goodly volumes, and a like number is devoted to the treatises on matrimonial matters.

XV.—The Talmud and the Bible.

It is time to touch on a question of natural interest to the Catholic student, the relation which the Talmud bears to the Bible. From the foregoing account, it is clear that the Talmud is not cast in the form of a commentary, and does not follow the order of the Canonical writings. None the less, both Mishna and Gemara are very closely connected with the Sacred Text, and contribute to its elucidation. It could hardly be otherwise, for those laws and ceremonial observances which occupy the doctors of the Talmud are already established in the Old Testament. And the authors of the Mishna and Gemara must needs have recourse to the older written law, which is the first foundation of their own traditions.

We have already had occasion to compare the pages of the Talmud with the works of our mediæval schoolmen. And the same analogy may haply help us here also. The student who wishes for a sound doctrinal exposition of some dogmatic text of Scripture, or a practical explanation of the Biblical precepts and counsels, will often find more light in such a work as the *Summa* of St. Thomas than in any of the professed commentators. And the Scripture index, provided in most editions of our old theolo-

gians, enables us to turn at once to this incidental exposition of any passage in the Old or New Testament. As might be expected from the nature of the subject, arguments from Scripture are yet more copious in the pages of the Talmud, where the doctors of the traditional law continually enforce their own views and contentions with the very words of the Bible, introduced by the familiar formula, "it is written," or "it is said." We have some tangible token of this in the column of references that runs in a slender stream between the text of the Talmud and the marginal glosses. Sometimes indeed they are few and far between, when the discussion continues for awhile on the same text, or turns into other than Scripture channels. But often enough a long array of references is crowded into a single page. It is worthy of note that here, as in the writings of the Fathers, the same topic is often illustrated by many citations from widely different portions of the Bible. Thus, in Beracoth, f. 8. b., we find references to Psalms, Isaias, Job, Jeremias, Exodus, Deuteronomy, Proverbs, and Ecclesiastes. If all these occur in a single page, the reader may imagine how many passages of the Old Testament must be cited, applied, and elucidated up and down the sixty treatises of the Talmud. And it may be safely said that there is scarcely a book or a chapter of the Bible that is not thus treated. But without some key or concordance, it would be a hopeless task to look for any particular passage, which might be incidentally applied or expounded anywhere in any one of the numerous treatises. Happily, however, this help is provided in the pages of the Rabbinical Bible. For here, among the many notes and glosses that surround the text and Targum on every page, there is a line or column headed "Toledoth Aaron," which contains references to the place in the Talmud, and some other Rabbinical writings, where the text in question is cited. The student of the Bible can thus turn at any time to see how the passage before him is treated in the pages of the Talmud.

XVI.—Halacoth and Haggadoth.

As might be expected from the mixed nature of the Talmud itself, the rich body of Biblical exegesis scattered throughout its

pages is of a very various complexion. When Scripture texts are cited in the works of the Fathers, the schoolmen, or later theologians, they are naturally regarded in each instance from the author's peculiar standpoint. Thus, the apologist will lay stress on the dogmatic import of a passage, which is seen in different aspects in the pages of the moralist or the mystic. But the Talmud, as we have seen, is not a book, but a large and varied literature, which brings together in one many things that are elsewhere divided. It is at once a code of laws, a body of traditional doctrine and ethics and a storehouse of national legends. In one respect, its Catholic counterpart would be the *Corpus Juris Canonici.* But, to complete the parallel, this legal element must be supplemented by the Books of Sentences, with their cloud of commentators, together with our liturgical literature and the *Legendae Sanctorum.* Hence, there is hardly any form of exposition and application of Scripture that may not find an appropriate place in the pages of the Talmud.

Sometimes the matter in hand is some question of law, and then the text cited as an authority is treated in strictly legal fashion. The doctors of the Mishna or Gemara show the full force of the Biblical precept, or point out its limitations. Elsewhere, again, the subject is of a more spiritual nature, and the letter is sublimated by allegory and illustrated by legend. It is possible to distinguish many varieties and different degrees in these methods of interpretation, as the utterances and judgments of the Talmudic doctors are variously classified and subdivided.[1] But it will be enough to notice here the important distinction between the *Halaca* and the *Haggada.* It is by no means easy to give in a few words an accurate and intelligible account of these two main elements, which are, so to say, interwoven in the thought and substance of the Talmud, as the Hebrew and Aramaic are blended in its outward form. Nor can we find any closely analogous antithesis in our own legal, or Biblical, literature. We have, indeed, the Law and Equity of English jurisprudence; the literal and the allegorical in exegesis, and scholasticism and mysticism in mediæval theology. No one of these alone coincides with this Rabbinical distinction of *Halaca* and *Haggada.* But, in a meas-

[1] On this see *Maboa Hattalmud.*

ure, it has something in common with them all. Perhaps we may illustrate the subject by applying the same classification to the pages of the Bible itself. In that case, the Decalogue and most of Leviticus would be counted as *Halacoth:* while Canticles and the Gospel parables would be among the Biblical *Haggadoth.* In a word, the *Halaca*, the "way," or the "conclusion," from *halac*, "to walk," is the law of the Talmud. *Haggada*, from *haggid*, "to narrate," is its legendary and allegorical element. Naturally enough, the two streams are apt to intermingle, and the line of demarcation is often delusive.

XVII.—The Talmud and the Higher Criticism.

Apart from this manifold commentary on many passages of the Bible, the Talmud, in one way or another, throws some little light on the larger questions concerning the age and authorship of the Sacred Writings. Though the subject is not treated systematically, there are some incidental notices regarding the composition of some of the books of the Old Testament. Naturally the attitude of the Talmudic doctors is, in the main, eminently conservative. It is, indeed, no wonder that the Mosaic authorship of the Pentateuch should be adopted without misgiving, when the secondary, or traditional law, embodied in the Mishna, is boldly ascribed to the same venerable authority. In fact, a common title for many of these later commands is "a *Halaca* of Moses from Sinai." And the various links in this chain of oral tradition are succinctly described in the opening words of the *Pirke Aboth.*

In addition to these explicit utterances on the subject, the Talmud in itself furnishes not a few arguments that run counter to some of the bolder views of modern Higher Criticism. The organized system of traditional teaching, which finds expression in the Mishna, was already in existence at the opening of the Christian era. And, with all its proud claims to high antiquity and Mosaic origin, it is yet sharply distinguished from the Canonical writings which are cited at every turn as authorities. Moreover, the language of the Mishna is a later development which cannot be confused with the purer Hebrew of the Bible. All this is scarcely consistent with any theory that would assign a later

origin to the present text of the Old Testament. And these considerations find further support in the independent testimony of the monuments which has already been used to check some of the too hasty conclusions of modern critics.

But if these and other reasons suffice to inspire us with a saving caution in regard to the Higher Criticism; they need not lead us to look on the new theory as a mere delusion. For if some of its advocates have taken up an untenable position, the same may be said of some of our more conservative writers. While the former have been carried too far by their own ingenious theories, we fear that some of their orthodox opponents are apt to adopt a needlessly rigid attitude. They cling too closely to the traditions of their school. And, on the other hand, our modern notions regarding authorship and literary composition are unconsciously used in judging of works that belong to other ages. Here, again, the evidence of the Talmud may haply help to hinder us from falling into error. For its pages, as we have seen, show unmistakable signs of the living growth of Jewish religious literature. Diverse elements, contributed by successive generations, are fused together in one mass; and the thoughts and words of earlier authors are adopted and expanded by those that come after them. It is true that, even apart from the supernatural agency of Divine Inspiration, there is a deep and broad difference between the making of the Bible and that of the Talmud. But who shall say that they have not something in common? In any case, the Mishna and the Gemara are nearer to the Hebrew Scriptures than any other uninspired writings. And if there be anything in the argument from analogy, it might lead us to anticipate that the work of one prophet, or sacred historian, would be blended with that of others; and that the inspired Jewish writer, like his brother of the Talmud, would make considerable use of existing materials.

London, England. W. H. KENT, O.S.C.

(To be continued.)

CASUS MATRIMONIALIS.

De Privilegio Quasi-Domicilii.

JULIANA, ex-religiosa, in sua dimissione a votis paupertatis et obedientiae, non autem a voto simplici perpetuae castitatis dispensata, nubere intendit Livio consanguineo in quarto gradu. Quia eorum Episcopus pro tali cumulatione impedimentorum facultate apostolica caruit,[1] Juliana suadente suo parocho transit in aliam longius distantem dioecesin confiniis Mexicanis adjacentem, ibi tamdiu commoratura, donec ab Episcopo loci dispensationem a suo voto obtinere possit. Interea Livius, qui remansit, una cum parocho parat necessaria pro nuptiis et acquirit dispensationem ab impedimento consanguinitatis necnon pro Juliana curat testimonialia quoad statum liberum et quoad sufficientem instructionem in S. Religione transmittenda, ut et ipsa stata die cum necessariis dispensationibus et licentiis ad certum Sanctuarium pergere possit, et ibi nuptiae celebrentur. Reapse Juliana per parochum loci transactis sex hebdomadibus ab Episcopo dispensationem a voto et reliqua quae ei pro matrimonio rite ineundo necessaria fuerunt, acquisivit et ei valedixit. Parochus vero in conventione sacerdotum casum proponit, sciscitans, an quoad privilegium de quasi-domicilio hisce Statibus a S. C. S. Off. 6 Maj. 1886 concessum bene se gesserit. Opiniones differunt. Plerique affirmant; negant autem plures et quidem doctiores, tenentes, dispensationem a voto fuisse nullam eo quod Juliana non fuit subdita Episcopo. Nam, ajunct, per Decretum de 6 Maj. 1886 nihil fuit concessum, sed (in favorem scrupulosorum praesertim) declaratum, in casibus in quibus de animo manendi per majorem partem anni *non constat*, talem animum et per consequens quasi-domicilium esse praesumendum seu certo existere ex praesumptione, ita ut hoc sub respectu nihil obstet celebrationi matrimonii et dispensationibus ab Episcopo relate ad hoc impertiendis. Ideo in casu, ubi, ut in illo Julianae, *nullum dubium* de animo *non* manendi subsistit, secundum rei veritatem, cui omnis praesumptio cedit, nec quasi-domicilium sustineri potest. Id, putant, etiam in Decreto ipso exprimi, cum non dicatur: "eos habere quasi-domicilium," sed:

[1] Putzer *Comment*, n. 97, ad VI.

" censendos esse habere quasi-domicilium." Qua de causa, ut hi tenere debent, per Decretum cit. Episcopis nostris *nihil* ultra jus commune omnibus cognitum[2] a S. C. S. Off. approbante S. Pontifice concessum est!!! Parochus de hoc attonitus, merito petivit rei discussionem, quae in sequentibus instituetur, et quidem:

A. *quoad Decretum* ipsum, et

B. *quoad casum Julianae.*

A. Quod Decretum ipsum attinet, prae caeteris ejus tenor praevia supplicatione Episcoporum cognoscendus est. Supplicatio, per Del. Apost. Jacobum Gibbons, tum Arch. Balt., ad S. Pontificem directa, continet haec ad rem pertinentia. . . . " Patres Conc. Plen. Balt. III., Beatitudinem Tuam censuerunt orandam, ut Apostolica Auctoritate pro Foed. Amer. Sept. Provinciis dignetur decernere, eos, qui e sua dioecesi ad aliam transeunt, modo in hac per spatium unius saltem mensis commorati sint, eo ipso, nulla facta inquisitione de animo manendi per majorem anni partem, censendos esse acquisiisse quasi-domicilium, quod sufficiat ad matrimonium contrahendum, eosque subditos constituendos Episcopi ejusdem dioecesis in ordine ad dispensationes ab impedimentis, si quae obstent, obtinendas. Rationes hujus petitionis sunt: 1. Gravia incommoda et anxietates ac molestiae, quae frequenter sacerdotibus oriuntur, si canonicae praescriptiones de quasi-domicilio sint servandae; 2. Periculum, ne secus nupturientes, scandalo fidelium, magistratum civilem aut praeconem sectae acatholicae adeant ad matrimonium contrahendum."[3]

Responsum ad hanc petitionem seriori considerationi S. C. S. Off. reservatum est, uti hoc patet ex notitia ad Del. Apost. die 31 Dec. 1885 missa: " Relate ad aliam petitionem, qua poscebatur ut simplex factum commorationis unius mensis in aliquo loco sufficeret ad ibi acquirendum domicilium, et ad valide matrimonium contrahendum, Rmi Patres"—quibus ea proposita fuit praecedenti die 25 Nov.—" rem perpendere cupientes, responsionem differendam esse censuerunt."[4]

[2] *Cfr.* Konings *Comp. Theol. mor.*, vol. II, n. 1614, Resp. 2, Bened. XIV, const. *Paucis abhinc*, 19 Mart. 1753 ad Archiep. Goan. Bullar. Tom. IV, App. II, —ed. Mechlin., vol. XII, 386.

[3] *Acta et Dec. C. Pl. B. III*, pag. cix, (1).

[4] *Nouvelle Rev. T.* o Vol. XIX, 468.

Demum S. C. S. Off. 6 Maj. 1886 Responsum emisit, quod S. Pontifex die 12 Maj. confirmavit. Illud *exacte*, uti expresse id testatus est,[5] Zitelli in *Apparatu juris eccl.*, Romae, 1886, pag. 387 publici juris fecit sequentis tenoris:

"Suprema Univ. Inquis. feria V, loco IV, die 6 Maj. 1886 decrevit, Concilio Baltimorensi postulante, supplicandum Sanctissimo, ut decernere dignetur in Statibus Americae Foederatis se transferentes e loco ubi viget Caput *Tametsi* in alium locum, dummodo ibi continuo commorati fuerint per spatium saltem unius integri mensis et status sui libertatem uti juris est comprobaverint, censendos esse ibidem habere quasi-domicilium in ordine ad matrimonium, quin inquisitio facienda sit de animo ibi permanendi per majorem anni partem. . . . Sanctissimus vero, feria IV, 12 die, praedictum EE. PP. decretum suprema sua auctoritate ratum habere et confirmare dignatus est, contrariis quibuscumque non obstantibus."

Concessio haec in sensu obvio et juxta finem, qui per eam obtinendus est, considerata rationem privilegii in bonum commune Religionis et legis particularis pro hisce Statibus latae habere videtur, ideoque tanquam beneficium Principis Supremi large potius, quam stricte est interpretanda,[6] ita ut verba generalia generaliter et irrestricte intelligi debeant et verba tantum valeant quantum sonant. Ut res melius pateat:

I. Quaeritur: *Quid in Decreto conceditur?*

Resp. Conceditur, ut per mensem in loco commorantes censendi sint habere in eo quasi-domicilium in ordine ad matrimonium contrahendum, etiamsi animum manendi per majorem anni partem non habeant.

Dicitur: 1. *censendi sint.* Censere et praesumere inter se longe differre, non nisi perfecte peregrinus in Latio ignorare potest. Sensus verborum aperte est: Commorans per mensem in loco ex voluntate Summi Legislatoris considerandus ac tractandus est relate ad matrimonium tanquam habens quasi-domicilium in eodem loco.[7] Insuper ad hoc notandum, non dici, hos *solos* censeri habere quasi-domicilium; sed ex jure communi, cui per Decr. cit. non

[5] *Nouv. Rev. Théol.*, l. c.

[6] Cfr. Aichner, *Comp. jur. eccl.*, § 211, 6.

[7] *Seu* ex fictione juris habet quasi-domicilium.

derogatur, quemvis, qui in loco habitat et animum ibi commorandi per semestre habet, si de hoc constat, considerari posse et debere tanquam quasi-domicilium habentem jam a primo die suae commorationis in loco.[8]

Dicitur: 2. *etiamsi animum manendi non habeant.* In Decr. enim expresse permittitur, ut de hoc nec inquisitio fiat.

II. Quaeritur: *Quibus sub conditionibus hoc conceditur?*

Resp. 1. sub conditione, ut commoratio praefata fiat *continuo* (sine interruptione) per integrum mensem. Patet ex Decr.

2. ut status sui libertatem commorans, uti juris est comprobet. Dicitur: *uti juris est*—i. e. eo modo, quo id in loco commorationis in genere obligatorium est.

III. Quaeritur: *Quinam illi sint, quibus praedictum privilegium conceditur?*

Resp. Se transferentes e loco in alium locum. Majoris claritatis causa haec fiat distinctio:

1. Privilegio praedicto certe gaudent "se transferentes e loco, ubi viget Cap. *Tametsi* in alium locum," sive in hoc vigeat istud Caput, sive non. Nam legislator non distinguit, ergo nec nos debemus distinguere.

2. Idem valet de se transferente e loco, ubi viget Cap. *Tametsi* in alium, etiamsi id faciat solo animo se subtrahendi legi istius Capitis. Minime enim, ut quidam putant,[9] fraudulenter agit, sed jure suo utitur. Decretum irrestricte loquitur.

3. Idem valet de se transferente e loco, ubi non viget dictum Caput, in locum, ubi viget. Nam si juxta dicta *ligatus a lege* hujus Capitis transeundo ad locum, ubi viget, ab ea liberatur et privilegio frui potest, a fortiori *non ligatus* eodem privilegio gaudet, si adit eundem locum. "Plus semper in se continet, quod est minus."[10]

4. Demum si quis se transfert e loco, ubi Cap. *Tametsi* non valet, in alium, ubi itidem non valet, privilegio hoc pro matrimonio contrahendo non indiget, cum ejus matrimonii valor a domicilio non pendet. Nihilominus etiam quoad hos commoratio per mensem ad matrimonium *licite* contrahendum in statutis dioecesanis propter uniformitatem et bonum ordinem plus minusve urgeri poterit.

[8] Konings, l. c. [9] *N. R. Th.*, l. c., p. 471. [10] Reg. jur., 35 et 53 in 6.

Decreto ita explicato Rmis Patribus Baltimoren. plene satisfactum est, quod S. C. S. Off. voluisse supponi debet.[11]

Nota.—Dubium cuidam oriri posset: an etiam ex Canada aut ex Europa modis praedictis se transferentes, privilegio hoc quasi-domicilii sub iisdem conditionibus uti queant? *Resp.* Affirmative; privilegium in hisce Statibus quidem effectum suum exercet, attamen inter se transferentes nullam facit distinctionem. Ideo quivis, etiam advena in his Statibus, ejus particeps fieri potest.

B. Quod casum Julianae attinet, ex dictis vix aliquid desumi potest, quod modo procedendi a Parocho observato objiciendum esset. Ex quocumque loco Juliana in dioecesin, ubi Cap. *Tametsi* publicatum fuit, transierit, et quamvis animo eam adierit, solum dispensationem a voto pro matrimonio ineundo obtinendi et statim ea adepta abeundi, privilegio id nihil obstitit. Et cum Parochus, ubi diversata est, de libertate status tum Julianae tum Livii sufficientem probationem habuerit, tuta conscientia ipse dispensationem et reliquas litteras testimoniales et facultativas petere et Episcopus concedere potuit.

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THE PLACE WHICH THE IMAGINATION HOLDS IN EDUCATION.

> And as imagination bodies forth
> The forms of things unknown, the poet's pen
> Turns them to shape, and gives to airy nothing
> A local habitation and a name.
>
> —*A Midsummer Night's Dream*, Act V, Sc. I.

THE workman in any craft or calling should make it his first business to acquaint himself with the work that is given him to do, to examine the tools that he is going to work with, and to learn the uses to which they are put. Teaching is a craft, and the teacher a workman. He is a worker in the inner world of mind, and his work may be likened to that of a gardener or tiller of the soil. He is set to till the soil of the child-mind, and in this virgin soil to sow the seeds of knowledge. He is to foster their

[11] Optandum esset, ut Responsum S.C. ad dubia cujusdam Episcopi ap. De Becker p. 94 publicaretur.

growth with tender care, day after day, waiting patiently, like the worker in the other field of labor, for the early and the latter rain, and watching for the tokens of the future harvest. The tools or implements which the teacher uses to till this soil, are no other than the faculties or powers of his own mind. His mind acts on the child-mind. From his mind, where knowledge should already have ripened, the seeds of knowledge are to be transplanted to the mind of the child. And the faculties or powers of his own mind, already, in some degree at least, developed, he uses in developing the as yet latent faculties or powers of budding childhood. For this is something that the teacher never must lose sight of, that he has not only to sow the seeds of knowledge, but especially to till the soil in which the seeds are sown, to evoke the latent capabilities of the mind, or, as a familiar saying, now somewhat gone out of fashion, has it, "to teach the young idea how to shoot."

One faculty which plays a very prominent part in the work of the teacher is the imagination. Psychologists define it as that internal sensuous faculty by which we form mental images or representations of material objects in the absence of these objects. It is an internal sense, and uses some part of the brain as its organ, just as the faculty of sight uses the eye as its organ, and the faculty of hearing the ear. With the eye we see, with the ear we hear, with the imagination we seem to see and hear and smell and taste and touch. With the eye we see colors, or rather colored things, with the ear we hear sounds; with the imagination we see, not colored things, but images or representations of colored things; and hear, not sounds, but images or representations of sounds. The eye can see only when the object is present, that is, when it is within range, and the light from it falls on the retina; the imagination can see only when the object itself is absent from the eye, or outside the range of vision. That which you are seeing with your eyes you cannot at the same time imagine: in the light of the reality the shadowy image of it flits away, to come up again only when the real object has ceased to act on the outer sense. The organ of the imagination is, to borrow a metaphor from photography, the sensitive plate of the mind. When an object strikes the outer sense it leaves an impression on this organ,

and from this impression the mind can afterwards develop any number of copies of the original. And it is only things which strike the outer sense that the imagination can picture. In vain does one born blind try to imagine color, or one born deaf try to imagine what sound is. You may succeed in giving such a one some sort of an idea or intellectual conception of sound or color, but no effort can enable him to picture it to himself in imagination.

Things material, things that strike the senses, these and only these can be pictured in imagination. Hence the limitations of this faculty. Only things of the sensible order, only things that we can see or hear or smell or taste or touch, can be imagined. Things that lie beyond the ken of the senses, things of the spiritual order, things in the abstract or in the general, are strictly unimaginable. You cannot imagine a spiritual being, such as an angel or a disembodied spirit, nor an abstraction, such as a line or a point, nor a species or genus, such as man or animal, as distinguished from, say, John, or Fido. It is only the material as distinguished from the spiritual, the concrete as distinguished from the abstract, the particular as distinguished from the general that is picturable in the imagination. And yet we do soar mentally above the material, the concrete, the particular, and reach out to the spiritual, the abstract, the general. So much our consciousness, if we do but know how to question it, will tell us; so much is attested by the language of every people, for in every language we find words that embody general, abstract, and spiritual ideas. The faculty with which we form such ideas is of a higher order than the imagination. We call it reason or intellect, and it may not be amiss here to point out the radical distinction that there is between the two faculties, for the tendency of modern psychology is to make little of or ignore it.

Compare the image of an object that you have in the imagination with the idea you have in the mind. Let the object be a piece of gold. Picture it in imagination, and you see a bit of yellow-colored surface, of definite size, shape, etc. Think it in the mind, and you no longer have before you these accidents or properties of color, size, shape, etc., but that which possesses these properties and is the subject of these accidents. You speak

of it as a substance, put it in a class, give it a name, call it gold. And you mean by gold, not that particular color, size, shape, or weight; not any of these, nor all of these together, but the thing which has that color, and is of that size, and shape, and weight. The imagination pictures the outward accidents that impress themselves upon the several senses; the intellect grasps the inner nature that underlies these accidents. All that glitters may be gold to the imagination, but not to the intellect, which has a deeper insight into things.

Compare again the picture you have in the imagination of an individual man, say John, with the idea of man. Man as such you cannot picture to yourself in imagination. If you try, you will find that your picture will be always of some particular individual, or that you have but a vague and shadowy outline of a human figure. But your idea of man leaves out all that is peculiar to the individual as such, that particular size, color, etc., those very features that the imaginative picture embraces, and includes only that which is essential to the being of man, and therefore common to all men. The shadowy outline spoken of above might stand for the statue of a man in marble, or the wax figure of a man. Not so the idea that is in the intellect, for the intellect, as has been said, grasps the inner nature of a thing, and man in his true nature is a being of flesh and blood, not only, but especially a being that feels and thinks and wills. All this is included in your idea of man, but never enters at all into the picture of him that you form in the imagination.

Once more, compare the image of a triangle that you have in the imagination and the idea you have in the mind. The image is ever of some particular kind of triangle, right-angled, obtuse-angled, or equiangular. You cannot imagine a triangle as such. And yet you form an idea of it in the mind, and define it as a plane figure contained by three straight lines. In forming this idea, the intellect leaves out of account all that is peculiar to this or that species of triangle, and seizes upon what is common to every species. The idea thus formed expresses the essential elements of a triangle, and these only. The process by which it is formed we call abstraction, and it is this power of abstraction with which the human intellect is endowed that enables man to

rise above the things of sense and form ideas of things that the imagination can in no way picture. The idea of a line and the idea of a point are part of our mental furniture; but who can picture in imagination length without breadth, or position without magnitude? Right and duty, justice and truth, are potent realities in the world of ideas; in the realm of the imagination they are unknown and unknowable. Men have bled for freedom; men have died for it; but the thing we call freedom, who has ever seen or heard it, or when has fancy painted it? The best and noblest things in life, the things that lift man above the brute beast, the things of the soul and of the spirit, are things that transcend imagination. They are revealed to us by that faculty which makes man to be the paragon of animals, in action like an angel, in apprehension like a god—or rather like to the one true God, for in His image and likeness is man created.

It is now time we turned our attention to the second part of our theme, and dwelt on some at least of the uses to which this faculty is put. Note first, as the fundamental fact in this connection, that the imagination is the handmaid of the intellect, and ministers to the latter faculty. Education is a training or discipline of the mind. He is educated who has been taught how to think aright, and he is fitted to teach others who has been first taught to think for himself. The first elements of thought are ideas, and these ideas, whence come they? Setting aside the theory of innate ideas as one that cannot be made to square with the facts of consciousness, I answer that all our ideas come to us through the senses, or, to speak more accurately, are formed by the action of the intellect from impressions that the outer world makes on our senses, and that are reproduced in the imagination. It is plain enough that our ideas of familiar objects, such as man, horse, dog, are so formed. But so, too, are our ideas of things that are wholly beyond the ken of the senses. Thus our idea of the infinite, as the word itself bears witness, is formed from finite being by abstracting from its limits and conceiving of it as without limits, in precisely the same way that we form the idea of whiteness by abstracting from the subject that we call white and conceiving of the quality as existing by itself, apart from its subject. Whenever we use the intellectual faculty, whether to form

the simplest idea or to carry on a long train of abstract reasoning, the imagination is actively at work furnishing the intellect with those sensible images that are, as it were, the raw material of thought. "All those sublime thoughts which tower above the clouds," as Locke truly says, "and reach as high as heaven itself, take their rise and footing here."[1] We think in terms of sensible things, and as we think, the imagination is ever busy weaving for us images of those things out of materials supplied by the senses. Most of our thinking we do by means of words; and what are words, aside from the ideas they embody, but articulate sounds or symbols representing these? They come to us from without through the ear or eye, and are reproduced in the imagination. And we use them (I am speaking of the use we make of them in thinking, not in expressing our thoughts), not because we cannot at all think without them, but because they are incomparably the aptest means we have to do our thinking with, for in them we find ideas ready made; in them are stored away the ideas that the mind of man has formed since first he began to think.

This use that we make of words in thinking is something that we are scarce conscious of, at least until we begin to reflect on the process as it goes on in the mind. We are quite conscious, on the other hand, of the use we make of them to express our thoughts. Both in speaking and in writing we first have to form the word in imagination before we frame it with the lips or put it on paper. In the latter case we must also have before our mind's eye the letters that make up the word, so as to spell it correctly. And the teacher cannot begin too early to train the child to spell by sight. The ear is no guide in spelling. One should accustom oneself to call up in imagination a picture of the word as seen on the written or printed page. This is an important point, for the habits formed in childhood, be they good or bad, are apt to last through life. Think of the word as you saw it printed, not as you heard it spoken, is a good rule for spelling, at least if you have an imagination for things that are seen, which is known as the visual imagination, and I fancy that most people have.

I have said that the imagination is employed whenever we

[1] *Essay*, Bk. 2, § 25.

think or reason, because our thinking as well as our reasoning is ever in terms of sensible things. In lengthy processes of abstract reasoning, this faculty is often unequal to the task laid upon it, and we have recourse to artificial helps. Thus, in proving a proposition in geometry, the student has to draw figures upon the blackboard, because he either cannot at all draw them in imagination, or at any rate finds it hard to hold them there steadily before the mind. The difficulty is imaginative, but not at all imaginary; it is very real.

The teacher who would be successful must make constant use of examples or illustrations to suggest ideas and to enable the pupil to grasp general principles. The reason is that the imagination of the child must be furnished with something whence the mind may form for itself the idea or seize upon the general truth. Thus, if you want to give the child an idea of what civil authority is, you may explain that it means the right to rule over or govern civil society, and the child will be none the wiser for your explanation. But if you point to the position of the father in the family, you suggest the idea at once. So the principle, *Union is strength*, is brought home to the mind of the child by means of the familiar story of the old man who gave his sons a bundle of sticks to break, and, when they failed, easily broke the sticks himself, taking them one by one. And as with children so with grown people, you must appeal to their imagination if you would get them to understand that which is abstract or general, so true is it what the poet says that, "Men are but children of a larger growth."

But if the appeal to the imagination is needful to get your pupil or hearer to understand a thing, much more is it needful to enable him to realize it. You understand a thing when you have formed an idea of it in the mind, when you have grasped it with the understanding, when you have taken it in mentally. To realize it you have to bring it home to your imagination, and in that way to your heart. To realize is not merely to understand a thing, but to feel it to be real. And herein lies the advantage of concrete and specific words over abstract and general terms; they appeal directly to the imagination, they serve to put the thing vividly before us, to bring it home to us, to make us feel it. Shakespeare might have made Antony simply tell his hearers

that Brutus and Cassius had killed Cæsar. But how much more forceful is the statement as it stands, and how vivid a picture of the murder does it set before us. "I fear I wrong the honorable men whose daggers have stabbed Cæsar." The use of the parable and fable rests on the same principle. Some truth or moral maxim is brought home to us by means of them, and set before us as in a picture. Had our Blessed Lord told us in so many words that our Father in Heaven is full of mercy, we should, of course, have believed it as firmly as we now do, and yet be unmoved thereby. But what heart so hard as not to be melted by the winning tenderness of the picture that He has drawn for all generations of men in the Parable of the Prodigal Son!

In all the sciences and in all the arts the imagination has a part to play, though its rôle is ever a subordinate one, the more so in severely intellectual studies, such as mathematics and metaphysics. But literature, and more especially poetry, is the true realm of the imagination. Here the imagination is queen. But we must distinguish two kinds of imagination, or rather two uses of one and the same faculty, known respectively as the Reproductive and the Productive Imagination. When the writer in prose or verse sketches objects that really exist, or describes events as they have been actually experienced, he draws upon what is called the Reproductive Imagination, for his aim is simply to hold the mirror up to nature, as the saying is. This is the main use that is made of the imagination in history and in descriptive or pastoral poetry. But if his aim is to express thoughts that embody ideal types of loveliness or excellence, as in the highest forms of fiction and in epic and lyric poetry, it is the productive or creative imagination that is called into play. Not that the imagination itself creates; it does but help to give concrete shape and form to the creations of the intellect. It is of this nobler use of the imagination that the great master speaks in the lines that I have put at the head of this paper:

> And as imagination bodies forth
> The forms of things unknown, the poet's pen
> Turns them to shape, and gives to airy nothing
> A local habitation and a name.

Proof of the place that imagination holds in literature, if proof

were needed, would be furnished by the figures of speech with which all literature abounds. Figures of speech are own children of the imagination, conceived in its image and likeness. Words they are, it is true; and words in their ordinary sense mean something real, not something imaginary; are bred of the intellect, not of the imagination. It is only when the imagination puts upon words a meaning of its own that they become figures of speech, for figures of speech are neither more nor less than words used in a sense suggested by the imagination. When I say of the soldier that he was a lion in the combat, I am using lion in a sense suggested by the imagination. No person ever supposed that a sword could really leap from its scabbard. But when Burke's imagination was roused at the sight of a beautiful queen perishing by the guillotine, it seemed to him that, not one, but ten thousand swords should have leaped from their scabbards to avenge even a look that threatened her with insult. The words "forget me not," to give one more instance, bear a literal meaning that no one can miss. When you take the words, couple them with hyphens, and use the compound thus formed as the name of a flower that blooms by the river side and stands an emblem of fidelity, there is at least the hint of a figure in the expression. But when Longfellow soars in imagination to the skies, and seems to see the lovely stars blossom in that azure field, and speaks of them as the forget-me-nots of the angels, his language is unmistakably figurative and strikingly suggestive. For why should not the angels, those faithful lovers of our souls, sent down from heaven to guard us, have their forget-me-nots? And where shall they find more fitting emblems of enduring love than the stars in the firmament?

Figures of speech beautify and adorn language, as the flowers in springtime beautify and adorn the earth. But they are more than mere ornaments, they give force and vivacity to the expression of thought; they infuse spirit and life into language. "All hands to the pumps!" cries the captain to his men when the ship springs a leak. It is not feet, nor heads, nor even men, that are wanted, so much as hands; and forthwith willing hands begin the work. The sailor never sees sailing ships at sea, but "sail," putting for the whole the part that is prominent, on the same princi-

ple that the farmer on shore tells of his having so many "head" of cattle. Listen to Dickens as he vividly portrays in the language of metaphor the closeness and meanness of old Scrooge:

> The cold within him froze his old features, nipped his pointed nose, shrivelled his cheek, stiffened his gait, made his eyes red, his thin lips blue, and spoke out shrewdly in his grating voice. A frosty rime was on his head, and on his eyebrows, and on his wiry chin. He carried his own low temperature always about with him; he iced his office in the dog-days, and didn't thaw it one degree at Christmas.—*Christmas Carol.*

Poetic imagination invests the most commonplace objects with a nameless charm. It colors with loveliness even the mean and sordid things of earth. But it never soars above the earth and seeks its own realm in that ideal world where shines

> The light that never was on sea or land.

Like the dove that flew back to the ark, for that "the waters were on the face of the whole earth," it can find no resting-place in a world where, as the poet-priest of the South plaintively bewails,—

> Each ideal
> That shines like a star on life's wave
> Is wrecked on the shores of the real,
> And sleeps like a dream in a grave.

I can no more than touch, in closing, on the part the imagination plays in religious education. Religion uplifts man; it does not change his nature. Man is by nature a creature of sense, and all knowledge comes to him through the senses. Religious truth, as well as scientific truth, must take bodily form if man is to lay hold of it and make it his own. The Catholic Church has understood from the first that the way to the intellect and the heart of man lies through the gateways of sense, and that the things of the unseen world never can be realized without the help of images and symbols that strike the senses and stir the imagination. He who made man, even the Son of God "by whom all things were made and without whom was made nothing," knowing the nature that He made and its needs, when He left His home in Heaven, where He dwelt "in light inaccessible," and came into this world to redeem us, clothed Himself in the vesture of our manhood, "being made in the likeness of men," and "found in fashion as a man." Thus was He, invisible in Himself, made visible, to the

end that He might bring Himself sensibly home to the minds and hearts of men, and be thenceforth and forevermore the Way, as He had ever been and ever would remain, the Truth and the Life. And,

> Ever 'gainst that season comes
> Wherein our Saviour's birth is celebrated,

the story told in the Gospel has power to kindle anew the imagination and touch the heart,—the story of the Babe that, once in David's city, was "wrapped in swaddling clothes, and laid in a manger."

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Analecta.

APOSTOLICAL LETTER

of His Holiness Pope Leo XIII to all the Patriarchs, Primates, Archbishops and Bishops of the Catholic World.

Since We have reached the twenty-fifth year of the Apostolic Ministry, surveying Our past career amid sorrow, and continual care, We are moved to raise Our thoughts to God on high, who, amid other blessings, has granted to Us a pontificate of almost unprecedented length. To the Father of all men, who controls the secret purpose of all life, We are prompted by an impulse of Our heart to give thanks. The human eye is indeed incapable of penetrating the designs of God in thus prolonging Our old age beyond the limits of Our hope. We can only be silent and adore. But there is one thing which We do well understand; namely, that since it has pleased Him still to preserve Our existence, a great duty is incumbent on Us—to live for the good and the development of His immaculate Spouse, the Holy Church, and far from losing courage in the midst of cares and pains, to consecrate to Him the remainder of Our strength unto Our last sigh.

Next to paying Our just tribute of gratitude to the Heavenly

Father, to whom be honor and glory for all eternity, it is most agreeable to Us to turn Our thoughts and address Our words to you, Venerable Brothers, who, called by the Holy Ghost to govern the appointed portions of the flock of Jesus Christ, share thereby with Us in the struggle and triumph, the sorrows and joys, of the ministry of Pastors. No, they shall never fade from Our memory, those frequent and striking testimonials of religious veneration which you have lavished upon Us during the course of Our Pontificate, and which you still multiply with emulation full of tenderness in the present circumstances. Intimately united with you already by Our duty and Our paternal love, We are more closely drawn by those proofs of your devotedness, so dear to Our heart, less for what was personal in them in Our regard than for the inviolable attachment which they denote to this Apostolic See, centre and mainstay of all the Sees of Catholicism. If it has always been necessary, that, according to the different grades of the ecclesiastical hierarchy, all the children of the Church should be sedulously united by the bonds of mutual charity and by the pursuit of the same objects, so as to form but one heart and one soul, this union is become in our day more indispensable than ever. For who can ignore the vast conspiracy of hostile forces which aims to-day at destroying and making disappear the great work of Jesus Christ, by endeavoring, with a fury which knows no limits, to rob man, in the intellectual order, of the treasures of heavenly truths, and, in the social order, to obliterate the most holy, the most salutary Christian institutions. But by all this you yourselves are impressed every day. You who, more than once, have poured out to Us your anxieties and anguish, deploring the multitude of prejudices, the false systems and errors which are disseminated with impunity among the masses of the people. What snares are set on every side for the souls of those who believe! What obstacles are multiplied to weaken, and if possible to destroy the beneficent action of the Church! And meanwhile, as if to add derision to injustice, the Church herself is charged with having lost her pristine vigor, and with being powerless to stem the tide of overflowing passions which threaten to carry everything away.

We would wish, Venerable Brothers, to entertain you with subjects less sad, and more in harmony with the great and auspicious occasion which induces Us to address you. But nothing suggests such tenor of discourse—neither the grievous trials of the

Church which call with instance for prompt remedies; nor the conditions of contemporary society which, already undermined from a moral and material point of view, tend towards a yet more gloomy future by the abandonment of the great Christian traditions; a law of Providence, confirmed by history proving that the great religious principles cannot be renounced without shaking at the same time the foundations of order and social prosperity. In those circumstances, in order to allow souls to recover, to furnish them with a new provision of faith and courage, it appears to Us opportune and useful to weigh attentively, in its origin, causes and various forms, the implacable war that is waged against the Church, and in denouncing its pernicious consequences to indicate a remedy. May Our words, therefore, resound loudly, though they but recall truths already asserted; may they be hearkened to, not only by the children of Catholic unity, but also by those who differ from Us, and even by the unhappy souls who have no longer any faith, for they are all children of one Father, all destined for the same supreme good; may Our words, finally, be received as the testament which, at the short distance that separates Us from eternity, We would wish to leave to the people as a presage of the salvation which We desire for all.

During the whole course of her history the Church of Christ has had to combat and suffer for truth and justice. Instituted by the Divine Redeemer Himself to establish throughout the world the Kingdom of God, she must, by the light of the Gospel law, lead fallen humanity to its immortal destinies; that is, to make it enter upon the possession of the blessings without end which God has promised Us, and to which our unaided natural power could never rise—a heavenly mission in the pursuit of which the Church could not fail to be opposed by the countless passions begotten of man's primal fall and consequent corruption—pride, cupidity, unbridled desire of material pleasures; against all the vices and disorders springing from those poisonous roots the Church has ever been the most potent means of restraint. Nor should we be astonished at the persecutions which have arisen, in consequence, since the Divine Master foretold them, and they must continue as long as this world endures. What words did He address to His Disciples when sending them to carry the treasure of His doctrines to all nations? They are familiar to us all: "You will be persecuted from city to city: you will be hated and de-

spised for My Name's sake: you will be dragged before the tribunals, and condemned to extreme punishment." And wishing to encourage them for the hour of trial, He proposed Himself as their example: "If the world hate you, know ye that it hath hated Me before you." (St. John 15: 18.)

Certainly, no one who takes a just and unbiassed view of things can explain the motive of this hatred. What offence was ever committed, what hostility deserved by the Divine Redeemer? Having come down among men through an impulse of Divine charity, He had taught a doctrine that was blameless, consoling, most efficacious to unite mankind in a brotherhood of peace and love; He had coveted neither earthly greatness nor honor; He had usurped no one's right; on the contrary, He was full of pity for the weak, the sick, the poor, the sinner, and the oppressed; hence His life was but a passage to distribute with munificent hand His benefits among men. We must acknowledge, in consequence, that it was simply by an excess of human malice, so much the more deplorable because unjust, that, nevertheless, He became, in truth, according to the prophecy of Simeon, "a sign to be contradicted."

What wonder, then, if the Catholic Church, which continues His Divine mission, and is the incorruptible depositary of His truths, has inherited the same lot. The world is always consistent in its way. Near the sons of God are constantly present the satellites of that great adversary of the human race, who, a rebel from the beginning against the Most High, is named in the Gospel the prince of this world. It is on this account that the spirit of the world, in the presence of the law and of him who announces it in the name of God, swells with the measureless pride of an independence that ill befits it. Alas, how often, in more stormy epochs, with unheard-of cruelty and shameless injustice, and to the evident undoing of the whole social body, have the adversaries banded themselves together for the foolhardy enterprise of dissolving the work of God! And not succeeding with one manner of persecution, they adopted others. For three long centuries the Roman Empire, abusing its brute force, scattered the bodies of martyrs through all its provinces, and bathed with their blood every foot of ground in this sacred City of Rome; while heresy, acting in concert, whether hidden beneath a mask or with open effrontery, with sophistry and snare, endeavored to destroy at least the harmony and unity of faith. Then were set loose, like

a devastating tempest, the hordes of barbarians from the North, and the Moslems from the South, leaving in their wake only ruins in a desert. So has been transmitted from age to age the melancholy heritage of hatred by which the Spouse of Christ has been overwhelmed. There followed a Cæsarism as suspicious as powerful, jealous of all other power, no matter what development it might itself have thence acquired, which incessantly attacked the Church, to usurp her rights and tread her liberties under foot. The heart bleeds to see this mother so often oppressed with anguish and woes unutterable. However, triumphing over every obstacle, over all violence, and all tyrannies, she pitched her peaceful tents more and more widely; she saved from disaster the glorious patrimony of arts, history, science, and letters; and imbuing deeply the whole body of society with the spirit of the Gospel, she created Christian civilization — that civilization to which the nations, subjected to its beneficent influence, owe the equity of their laws, the mildness of their manners, the protection of the weak, pity for the afflicted and the poor, respect for the rights and dignity of all men, and thereby, as far as it is possible amid the fluctuations of human affairs, that calm of social life which springs from the just and prudent alliance between justice and liberty.

Those proofs of the intrinsic excellence of the Church are as striking and sublime as they have been enduring. Nevertheless, as in the Middle Ages and during the first centuries, so in those nearer our own, we see the Church assailed more harshly, in a certain sense at least, and more distressingly than ever. Through a series of well-known historical causes, the pretended Reformation of the sixteenth century raised the standard of revolt; and, determining to strike straight into the heart of the Church, audaciously attacked the Papacy. It broke the precious link of the ancient unity of faith and authority, which, multiplying a hundredfold, power, prestige, and glory, thanks to the harmonious pursuit of the same objects, united all nations under one staff and one shepherd. This unity being broken, a pernicious principle of disintegration was introduced among all ranks of Christians.

We do not, indeed, hereby pretend to affirm that from the beginning there was a set purpose of destroying the principle of Christianity in the heart of society; but by refusing, on the one hand, to acknowledge the supremacy of the Holy See, the effective cause and bond of unity, and by proclaiming, on the other, the principle of private judgment, the divine struc-

ture of faith was shaken to its deepest foundations and the way was opened to infinite variations, to doubts and denials of the most important things, to an extent which the innovators themselves had not foreseen. The way was opened. Then came the contemptuous and mocking philosophism of the eighteenth century, which advanced farther. It turned to ridicule the sacred canon of the Scriptures, and rejected the entire system of revealed truths, with the purpose of being able ultimately to root out from the conscience of the people all religious belief and stifling within it the last breath of the spirit of Christianity. It is from this source that have flowed rationalism, pantheism, naturalism, and materialism — poisonous and destructive systems which, under different appearances, renew the ancient errors triumphantly refuted by the fathers and doctors of the Church, so that the pride of modern times, by excessive confidence in its own light, was stricken with blindness; and, like paganism, subsisted thenceforth on fancies, even concerning the attributes of the human soul and the immortal destinies which constitute our glorious heritage.

The struggle against the Church thus took on a more serious character than in the past, no less because of the vehemence of the assault than because of its universality. Contemporary unbelief does not confine itself to denying or doubting articles of faith. What it combats is the whole body of principles which sacred revelation and sound philosophy maintain; those fundamental and holy principles, which teach man the supreme object of his earthly life, which keep him in the performance of his duty, which inspire his heart with courage and resignation, and which, in promising him incorruptible justice and perfect happiness beyond the tomb, enables him to subject time to eternity, earth to heaven. But what takes the place of these principles which form the incomparable strength bestowed by faith? A frightful scepticism, which chills the heart and stifles in the consciences every magnanimous aspiration.

This system of practical atheism must necessarily cause, as in point of fact it does, a profound disorder in the domain of morals, for, as the greatest philosophers of antiquity have declared, religion is the chief foundation of justice and virtue. When the bonds are broken which unite man to God, who is the Sovereign Legislator and Universal Judge, a mere phantom of morality remains; a morality which is purely civic and, as it is termed, independent, which, abstracting from the Eternal Mind and the laws of

God, descends inevitably till it reaches the ultimate conclusion of making a man a law unto himself. Incapable, in consequence, of rising on the wings of Christian hope to the goods of the world beyond, man will seek a material satisfaction in the comforts and enjoyments of life. There will be excited in him a thirst for pleasure, a desire for riches, and an eager quest of rapid and unlimited wealth, even at the cost of justice. There will be enkindled in him every ambition and a feverish and frenzied desire to gratify them even in defiance of law, and he will be swayed by a contempt for right and public authority, as well as by licentiousness of life which, when the condition becomes general, will mark the real decay of society.

Perhaps We may be accused of exaggerating the sad consequences of the disorders of which We speak. No; for the reality is before Our eyes, and warrants but too truly Our forebodings. It is manifest that if there is not some betterment soon, the bases of society will crumble and drag down with them the great and eternal principles of law and morality.

It is in consequence of this condition of things that the social body, beginning with the family, is suffering such serious evils. For the lay State, forgetting its limitations and the essential object of the authority which it wields, has laid its hands on the marriage bond to profane it, and has stripped it of its religious character; it has dared as much as it could in the matter of that natural right which parents possess to educate their children, and in many countries it has destroyed the stability of marriage by giving a legal sanction to the licentious institution of divorce. All know the result of these attacks. More than words can tell, they have multiplied marriages which are prompted only by shameful passions, which are speedily dissolved and which, at times, bring about bloody tragedies, at others the most shocking infidelities. We say nothing of the innocent offspring of these unions, the children who are abandoned, or whose morals are corrupted on one side by the bad example of the parents, on the other by the poison which the officially lay State constantly pours into their hearts.

Along with the family, the political and social order is also endangered by doctrines which ascribe a false origin to authority, and which have corrupted the genuine conception of government. For if sovereign authority is derived formally from the consent of the people and not from God, who is the supreme and Eternal Principle of all power, it loses in the eyes of the governed

its most august characteristic, and degenerates into an artificial sovereignty which rests on unstable and shifting bases, namely, the will of those from whom it is said to be derived. Do we not see the consequences of this error in the carrying out of our laws? Too often these laws, instead of being sound reason formulated in writing, are but the expression of the power of the greater number and the will of the predominant political party. It is thus that the mob is cajoled in seeking to satisfy its desires; that a loose rein is given to popular passion, even when it disturbs the laboriously acquired tranquillity of the State, when the disorder in the last extremity can only be quelled by violent measures and the shedding of blood.

Consequent upon the repudiation of those Christian principles which had contributed so efficaciously to unite the nations in the bonds of brotherhood, and to bring all humanity into one great family, there has arisen little by little in the international order, a system of jealous egoism, in consequence of which the nations now watch each other, if not with hate, at least with the suspicion of rivals. Hence, in their great undertakings they lose sight of the lofty principles of morality and justice and forget the protection which the feeble and the oppressed have a right to demand. In the desire by which they are actuated to increase their national riches, they regard only the opportunity which circumstances afford, the advantages of successful enterprises, and the tempting bait of an accomplished fact, sure that no one will trouble them in the name of right or the respect which right can claim. Such are the fatal principles which have consecrated material power as the supreme law of the world and to them is to be imputed the limitless increase of military establishments, and that armed peace, which, in many respects, is equivalent to a disastrous war.

This lamentable confusion in the realm of ideas has produced restlessness among the people, outbreaks, and the general spirit of rebellion. From these have sprung the frequent popular agitations and disorders of our times which are only the preludes of much more terrible disorders in the future. The miserable condition, also, of a large part of the poorer classes, who assuredly merit our assistance, furnishes an admirable opportunity for the designs of scheming agitators, and especially of socialist factions, which hold out to the humbler classes the most extravagant promises and use them to carry out the most dreadful projects.

Those who start on a dangerous

descent are soon hurled down in spite of themselves into the abyss. Prompted by an inexorable logic, a society of veritable criminals has been organized, which, at its very first appearance, has, by its savage character, startled the world. Thanks to the solidarity of its construction and its international ramifications, it has already attempted its wicked work, for it stands in fear of nothing and recoils before no danger. Repudiating all union with society, and cynically scoffing at law, religion, and morality, its adepts have adopted the name of Anarchists, and propose to utterly subvert the actual conditions of society by making use of every means that a blind and savage passion can suggest. And as society draws its unity and its life from the authority which governs it, so it is against authority that anarchy directs its efforts. Who does not feel a thrill of horror, indignation and pity at the remembrance of the many victims that of late have fallen beneath its blows, emperors, empresses, kings, presidents of powerful republics, whose only crime was the sovereign power with which they were invested?

In presence of the immensity of the evils which overwhelm society and the perils which menace it, Our duty compels Us to again warn all men of good will, especially those who occupy exalted positions, and to conjure them as We now do, to devise what remedies the situation calls for and with prudent energy to apply them without delay.

First of all, it behooves them to inquire what remedies are needed, and to examine well their potency in the present needs. We have extolled liberty and its advantages to the skies, and have proclaimed it as a sovereign remedy and an incomparable instrument of peace and prosperity which will be most fruitful in good results. But facts have clearly shown us that it does not possess the power which is attributed to it. Economic conflicts, struggles of the classes are surging around us like a conflagration on all sides, and there is no promise of the dawn of the day of public tranquillity. In point of fact, and there is no one who does not see it, liberty as it is now understood, that is to say, a liberty granted indiscriminately to truth and to error, to good and to evil, ends only in destroying all that is noble, generous and holy, and in opening the gates still wider to crime, to suicide and to a multitude of the most degrading passions.

The doctrine is also taught that the development of public instruction, by making the people more polished and more enlightened, would suffice as a check to

unhealthy tendencies and to keep man in the ways of uprightness and probity. But a hard reality has made us feel every day more and more of how little avail is instruction without religion and morality. As a necessary consequence of inexperience, and of the promptings of bad passion, the mind of youth is enthralled by the perverse teachings of the day. It absorbs all the errors which an unbridled press does not hesitate to sow broadcast and which depraves the mind and the will of youth and foments in them that spirit of pride and insubordination which so often troubles the peace of families and cities.

So also was confidence reposed in the progress of science. Indeed the century which has just closed, has witnessed progress that was great, unexpected, stupendous. But is it true that it has given us all the fulness and healthfulness of fruitage that so many expected from it. Doubtless the discoveries of science have opened new horizons to the mind; it has widened the empire of man over the forces of matter, and human life has been ameliorated in many ways through its instrumentality. Nevertheless, everyone feels and many admit that the results have not corresponded to the hopes that were cherished. It cannot be denied, especially when we cast our eyes on the intellectual and moral status of the world as well as on the records of criminality, when we hear the dull murmurs which arise from the depths, or when we witness the predominance which might have won over right. Not to speak of the throng who are a prey to every misery, a superficial glance at the condition of the world will suffice to convince us of the indefinable sorrow which weighs upon souls and the immense void which is in human hearts. Man may subject nature to his sway, but matter cannot give him what it has not, and to the questions which most deeply affect our gravest interests human science gives no reply. The thirst for truth, for good, for the infinite, which devours us, has not been slaked, nor have the joys and riches of earth, nor the increase of the comforts of life ever soothed the anguish which tortures the heart. Are we then to despise and fling aside the advantages which accrue from the study of science, from civilization and the wise and sweet use of our liberty? Assuredly not. On the contray, we must hold them in the highest esteem, guard them and make them grow as a treasure of great price, for they are means which of their nature are good, designed by God Himself, and ordained by the Infinite Goodness and Wisdom for the

use and advantage of the human race. But we must subordinate the use of them to the intentions of the Creator, and so employ them as never to eliminate the religious element in which their real advantage resides, for it is that which bestows on them a special value and renders them really fruitful. Such is the secret of the problem. When an organism perishes and corrupts, it is because it has ceased to be under the action of the causes which had given it its form and constitution. To make it healthy and flourishing again it is necessary to restore it to the vivifying action of those same causes. So society in its foolhardy effort to escape from God has rejected the divine order and revelation; and it is thus withdrawn from the salutary efficacy of Christianity which is manifestly the most solid guarantee of order, the strongest bond of fraternity and the inexhaustible source of public and private virtue.

This sacrilegious divorce has resulted in bringing about the trouble which now disturbs the world. Hence it is the pale of the Church which this lost society must reënter, if it wishes to recover its well-being, its repose and its salvation.

Just as Christianity cannot penetrate in the soul without making it better, so it cannot enter into public life without establishing order. With the idea of a God who governs all, who is infinitely wise, good and just, the idea of duty seizes upon the consciences of men. It assuages sorrow, it calms hatred, it engenders heroes. If it has transformed pagan society—and that transformation was a veritable resurrection—for barbarism disappeared in proportion as Christianity extended its sway, so, after the terrible shocks which unbelief has given to the world in our days, it will be able to put that world again on the true road, and bring back to order the States and peoples of modern times. But the return to Christianity will not be efficacious and complete if it does not restore the world to a sincere love of the one Holy Catholic and Apostolic Church. In the Catholic Church Christianity is incarnate. It identifies itself with that perfect, spiritual, and in its own order, sovereign society, which is the mystical body of Jesus Christ and which has for its visible head the Roman Pontiff, successor of the Prince of the Apostles. It is the continuation of the mission of the Saviour, the daughter and the heiress of His Redemption. It has preached the Gospel, and has defended it at the price of its blood, and strong in the Divine assistance, and of that immortality which have been

promised it, it makes no terms with error, but remains faithful to the commands which it has received to carry the doctrine of Jesus Christ to the uttermost limits of the world and to the end of time, and to protect it in its inviolable integrity. Legitimate dispensatrix of the teachings of the Gospel it does not reveal itself only as the consoler and redeemer of souls, but it is still more the internal source of justice and charity, and the propagator as well as the guardian of true liberty, and of that equality which alone is possible here below. In applying the doctrine of its Divine Founder, it maintains a wise equilibrium and marks the true limits between the rights and privileges of society. The equality which it proclaims does not destroy the distinction between the different social classes. It keeps them intact, as nature itself demands, in order to oppose the anarchy of reason emancipated from faith, and abandoned to its own devices. The liberty which it gives in no wise conflicts which the rights of truth, because those rights are superior to the demands of liberty. Nor does it infringe upon the rights of justice, because those rights are superior to the claims of mere numbers or power. Nor does it assail the rights of God because they are superior to the rights of humanity.

In the domestic circle, the Church is no less fruitful in good results. For not only does it oppose the nefarious machinations which incredulity resorts to in order to attack the life of the family, but it prepares and protects the union and stability of marriage, whose honor, fidelity, and holiness it guards and develops. At the same time it sustains and cements the civil and political order by giving on one side most efficacious aid to authority, and on the other by showing itself favorable to the wise reforms and the just aspirations of the classes that are governed; by imposing respect for rulers and enjoining whatever obedience is due to them, and by defending unwaveringly the imprescriptible rights of the human conscience. And thus it is that the people who are subject to her influence have no fear of oppression because she checks in their efforts the rulers who seek to govern as tyrants.

Fully aware of this divine power, We, from the very beginning of Our Pontificate, have endeavored to place in the clearest light the benevolent designs of the Church and to increase as far as possible, along with the treasures of her doctrine the field of her salutary action. Such has been the object of the principal acts of Our Pontificate, notably in the Encyclicals on Christian

Philosophy, on Human Liberty, on Christian Marriage, on Freemasonry, on The Powers of Government, on the Christian Constitution of the States, on Socialism, on the Labor Question, and the Duties of Christian Citizens and other analogous subjects. But the ardent desire of Our soul has not been merely to illumine the mind. We have endeavored to move and to purify hearts by making use of all Our powers to cause Christian virtue to flourish among the peoples. For that reason We have never ceased to bestow encouragement and counsel in order to elevate the minds of men to the goods of the world beyond; to enable them to subject the body to the soul; their earthly life to the heavenly one; man to God. Blessed by the Lord, Our word has been able to increase and to strengthen the convictions of a great number of men; to throw light on their minds in the difficult questions of the day; to stimulate their zeal and to advance the various works which have been undertaken.

It is especially for the disinherited classes that these works have been inaugurated, and have continued to grow in every country, as is evident from the increase of Christian charity which has always found in the midst of the people its favorite field of action. If the harvest has not been abundant, Venerable Brothers, let us adore God who is mysteriously just and beg Him at the same time to have pity on the blindness of so many souls, to whom unhappily the terrifying words of the Apostle may be addressed: "The god of this world has blinded the minds of unbelievers, that the light of the Gospel of the glory of Christ, who is the image of God, should not shine to them." 2 Corinthians 4: 4.

The more the Catholic Church devotes itself to extend its zeal for the moral and material advancement of the peoples, the more the children of darkness arise in hatred against it and have recourse to every means in their power to tarnish its divine beauty and paralyze its action of life-giving reparation. How many false reasonings have they not made and how many calumnies have they not spread against it! Among their most perfidious devices is that which consists in repeating to the ignorant masses and to suspicious governments that the Church is opposed to the progress of science, that it is hostile to liberty, that the rights of the State are usurped by it and that politics is a field which it is constantly invading. Such are the mad accusations that have been a thousand times repudiated and a thousand times refuted by sound reason and by history, and in

in fact by every man who has a heart for honesty and a mind for truth.

The Church the enemy of knowledge and instruction! Without doubt she is the vigilant guardian of revealed dogma, but it is this very vigilance which prompts her to protect science and to favor the wise cultivation of the mind. No; in submitting his mind to the revelation of the Word, who is the supreme truth from whom all truths must flow, man will in no wise contradict what reason discovers. On the contrary, the light which will come to him from the Divine Word will give more power and more clearness to the human intellect, because it will preserve it from a thousand uncertainties and errors. Besides, nineteen centuries of a glory achieved by Catholicism in all the branches of learning amply suffice to refute this calumny. It is to the Catholic Church that we must ascribe the merit of having propagated and defended Christian philosophy, without which the world would still be buried in the darkness of pagan superstitions and in the most abject barbarism. It has preserved and transmitted to all generations the precious treasure of literature and of the ancient sciences. It has opened the first schools for the people and crowded the universities which still exist, or whose glory is perpetuated even to our own days. It has inspired the loftiest, the purest and the most glorious literature, while it has gathered under its protection men whose genius in the arts has never been eclipsed.

The Church the enemy of liberty! Ah, how they travesty the idea of liberty which has for its object one of the most precious of God's gifts when they make use of its name to justify its abuse and excess! What do we mean by liberty? Does it mean the exemption from all laws, the deliverance from all restraint and, as a corollary, the right to take man's caprice as a guide in all our actions? Such liberty the Church certainly reproves, and good and honest men reprove it likewise. But do they mean by liberty the rational faculty to do good, magnanimously, without check or hindrance, and according to the rules which eternal justice has established? That liberty which is the only liberty worthy of man, the only one useful to society, none favors or encourages or protects more than the Church. By the force of its doctrine and the efficaciousness of its action the Church has freed humanity from the yoke of slavery in preaching to the world the great law of equality and human fraternity. In every age it has defended the feeble and

the oppressed against the arrogant denomination of the strong. It has demanded liberty of Christian conscience while pouring out in torrents the blood of its martyrs; it has restored to the child and to the woman the dignity and the noble prerogatives of their nature in making them share by virtue of the same right that reverence and justice which is their due, and it has largely contributed, both to introduce and maintain civil and political liberty in the heart of the nations.

The Church the usurper of the rights of the State! The Church invading the political domain! Why, the Church knows and teaches that her Divine Founder has commanded us to give to Cæsar what is Cæsar's and to God what is God's, and that He has thus sanctioned the immutable principle of an enduring distinction between those two powers which are both sovereign in their respective spheres, a distinction which is most pregnant in its consequences and eminently conducive to the development of Christian civilization. In its spirit of charity it is a stranger to every hostile design against the State. It aims only at making these two powers go side by side for the advancement of the same object, namely, for man and for human society, but by different ways and in conformity with the noble plan which has been assigned for its divine mission. Would to God that its action was received without mistrust and without suspicion. It could not fail to multiply the numberless benefits of which we have already spoken. To accuse the Church of ambitious views is only to repeat the ancient calumny, a calumny which its powerful enemies have more than once employed as a pretext to conceal their own purposes of oppression.

Far from oppressing the State, history clearly shows when it is read without prejudice that the Church, like its Divine Founder, has been, on the contrary, most commonly the victim of oppression and injustice. The reason is that its power rests not on the force of arms but on the strength of thought and of truth.

It is therefore assuredly with malignant purpose that they hurl against the Church accusations like these. It is a pernicious and disloyal work, in the pursuit of which above all others a certain sect of darkness is engaged, a sect which human society these many years carries within itself and which like a deadly poison destroys its happiness, its fecundity and its life. Abiding personification of the revolution, it constitutes a sort of retrogressive society whose object is to exercise an occult suzerainty over the established order, and whose whole pur-

pose is to make war against God and against His Church. There is no need of naming it, for all will recognize in these traits the society of Freemasons, of which We have already spoken, expressly in Our Encyclical, *Humanum Genus*, of April 20, 1884. While denouncing its destructive tendency, its erroneous teachings, and its wicked purpose of embracing in its far-reaching grasp almost all nations, and uniting itself to other sects which its secret influence puts in motion, directing first and afterwards retaining its members by the advantages which it procures for them, bending governments to its will, sometimes by promises and sometimes by threats, it has succeeded in entering all classes of society, and forms an invisible and irresponsible state existing within the legitimate state. Full of the spirit of Satan who, according to the words of the Apostle, knows how to transform himself at need into an angel of light, it gives prominence to its humanitarian object, but it sacrifices everything to its sectarian purpose and protests that it has no political aim, while in reality it exercises the most profound action on the legislative and administrative life of the nations, and while loudly professing its respect for authority and even for religion, has for its ultimate purpose, as its own statutes declare, the destruction of all authority as well as of the priesthood, both of which it holds up as the enemies of liberty.

It becomes more evident day by day that it is to the inspiration and the assistance of this sect that we must attribute in great measure the continual troubles with which the Church is harassed, as well as the recrudescence of the attacks to which it has recently been subjected. For the simultaneousness of the assaults in the persecutions which have so suddenly burst upon us in these later times, like a storm from a clear sky, that is to say, without any cause proportionate to the effect; the uniformity of means employed to inaugurate this persecution, namely, the press, public assemblies, theatrical productions; the employment in every country of the same arms, to wit, calumny and public uprisings, all this betrays clearly the identity of purpose and a programme drawn up by one and the same central direction. All this is only a simple episode of a prearranged plan carried out on a constantly widening field to multiply the ruins of which we speak. Thus they are endeavoring by every means in their power first to restrict and then to completely exclude religious instruction from the schools so as to make the rising generation unbelievers or indifferent to all religion; as they

are endeavoring by the daily press to combat the morality of the Church to ridicule its practices and its solemnities. It is only natural, consequently, that the Catholic priesthood whose mission is to preach religion and to administer the sacraments should be assailed with a special fierceness. In taking it as the object of their attacks this sect aims at diminishing in the eyes of the people its prestige and its authority. Already their audacity grows hour by hour in proportion as it flatters itself that it can do so with impunity. It puts a malignant interpretation on all the acts of the clergy, bases suspicion upon the slenderest proofs and overwhelms it with the vilest accusations. Thus new prejudices are added to those with which the clergy are already overwhelmed, such for example as their subjection to military service, which is such a great obstacle for the preparation for the priesthood, and the confiscation of the ecclesiastical patrimony which the pious generosity of the faithful had founded.

As regards the religious orders and religious congregations, the practice of the evangelical counsels made them the glory of society and the glory of religion. These very things rendered them more culpable in the eyes of the enemies of the Church and were the reasons why they were fiercely denounced and held up to contempt and hatred. It is a great grief for Us to recall here the odious measures which were so undeserved and so strongly condemned by all honest men by which the members of religious orders were lately overwhelmed. Nothing was of avail to save them, neither the integrity of their life which their enemies were unable to assail, nor the right which authorizes all natural associations entered into for an honorable purpose, nor the right of the constitutions which loudly proclaimed their freedom to enter into those organizations, nor the favor of the people who were so grateful for the precious services rendered in the arts, in the sciences, and in agriculture, and for the charity which poured itself out upon the most numerous and poorest classes of society. And hence it is that these men and women who themselves had sprung from the people and who had spontaneously renounced all the joys of family to consecrate to the good of their fellow-men, in those peaceful associations, their youth, their talent, their strength and their lives, were treated as malefactors, as if they had formed criminal associations, and have been excluded from the common and prescriptive rights at the very time when men are speaking loudest of liberty. We must not be astonished that the most

beloved children are struck when the father himself, that is to say, the head of Catholicism, the Roman Pontiff, is no better treated. The facts are known to all. Stripped of the temporal sovereignty and consequently of that independence which is necessary to accomplish his universal and divine mission; forced in Rome itself to shut himself up in his own dwelling because the enemy has laid siege to him on every side, he has been compelled, in spite of the derisive assurances of respect and of the precarious promises of liberty, to an abnormal condition of existence which is unjust and unworthy of his exalted ministry. We know only too well the difficulties that are each instant created to thwart his intentions and to outrage his dignity. It only goes to prove what is every day more and more evident, that it is the spiritual power of the head of the Church which little by little they aim at destroying when they attack the temporal power of the Papacy. Those who are the real authors of this spoliation have not hesitated to confess it.

Judging by the consequences which have followed, this action was not only impolitic, but was an attack on society itself; for the assaults that are made upon religion are so many blows struck at the very heart of society.

In making man a being destined to live in society, God in His providence has also founded the Church, which as the holy text expresses it, He has established on Mount Zion in order that it might be a light which, with its life-giving rays, would cause the principle of life to penetrate into the various degrees of human society by giving it divinely inspired laws, by means of which society might establish itself in that order which would be most conducive to its welfare. Hence in proportion as society separates itself from the Church, which is an important element in its strength, by so much does it decline, or its woes are multiplied for the reason that they are separated whom God wished to bind together.

As for Us, We never weary as often as the occasion presents itself to inculcate these great truths, and We desire to do so once again and in a very explicit manner on this extraordinary occasion. May God grant that the faithful will take courage from what We say and be guided to unite their efforts more efficaciously for the common good; that they may be more enlightened and that Our adversaries may understand the injustice which they commit in persecuting the most loving mother and the most faithful benefactress of humanity.

We would not wish that the remembrance of these afflictions should diminish in the souls of the faithful that full and entire confidence which they ought to have in the Divine assistance. For God, in His own hour and in His mysterious ways, will bring about a certain victory. As for Us, no matter how great the sadness which fills Our heart, We do not fear for the immortal destiny of the Church. As We have said in the beginning, persecution is its heritage, because in trying and purifying its children God thereby obtains for them greater and more precious advantages. And in permitting the Church to undergo these trials He manifests the Divine assistance which He bestows upon it, for He provides new and unlooked-for means of assuring the support and the development of His work, while revealing the futility of the powers which are leagued against it. Nineteen centuries of a life passed in the midst of the ebb and flow of all human vicissitudes teach Us that the storms pass by without ever affecting the foundations of the Church. We are able all the more to remain unshaken in this confidence, as the present time affords indications which forbid depression. We cannot deny that the difficulties that confront Us are extraordinary and formidable, but there are also facts before Our eyes which give evidence, at the same time, that God is fulfilling His promises with admirable wisdom and goodness.

Light in Darkness.

While so many powers conspire against the Church, and while she is progressing on her way deprived of all human help and assistance, is she not in effect carrying on her gigantic work in the world and is she not extending her action in every clime and every nation? Expelled by Jesus Christ, the prince of this world can no longer exercise his proud dominion as heretofore; and although doubtless the efforts of Satan may cause us many a woe they will not achieve the object at which they aim. Already a supernatural tranquillity due to the Holy Ghost who provides for the Church and who abides in it, reigns not only in the souls of the faithful but also throughout Christianity; a tranquillity whose serene development we witness everywhere, thanks to the union ever more and more close and affectionate with the Apostolic See; a union which is in marvellous contrast with the agitation, the dissension and the continual unrest of the various sects which disturb the peace of society. There exists also between Bishops and clergy a union which is fruitful in numberless works of zeal and charity. It exists likewise

between the clergy and laity, who more closely knit together and more completely freed from human respect than ever before, are awakening to a new life and organizing with a generous emulation in defence of the sacred cause of religion. It is this union which We so often recommended and which We recommend again, which we bless that it may develop still more and may rise like an impregnable wall against the fierce violence of the enemies of God.

There is nothing more natural than that like the branches which spring from the roots of the tree, these numberless associations which we see with joy flourish in our days in the bosom of the Church should arise, grow strong and multiply. There is no form of Christian piety which has been omitted whether there is question of Jesus Christ Himself, or His adorable mysteries, or His Divine Mother, or the saints whose wonderful virtues have illumined the world. Nor has any kind of charitable work been forgotten. On all sides there is a zealous endeavor to procure Christian instruction for youth; help for the sick; moral teaching for the people and assistance for the classes least favored in the goods of this world. With what remarkable rapidity this movement would propagate itself and what precious fruits it would bear if it were not opposed by the unjust and unfriendly efforts with which it finds itself so often in conflict.

God, who gives to the Church such great vitality in civilized countries where it has been established for so many centuries, consoles us besides with other hopes. These hopes we owe to the zeal of Catholic missionaries. Not permitting themselves to be discouraged by the perils which they face; by the privations which they endure; by the sacrifices of every kind which they accept, their numbers are increasing and they are gaining whole countries to the Gospel and to civilization. Nothing can diminish their courage, although after the manner of their Divine Master they receive only accusations and calumnies as the reward of their untiring labors.

Thus our sorrows are tempered by the sweetest consolations, and in the midst of the struggles and the difficulties which are our portion we have wherewith to refresh our souls and to inspire us with hope. This ought to suggest useful and wise reflections to those who view the world with intelligence, and who do not permit passions to blind them; for it proves that God has not made man independent in what regards the last end of life, and just as He has spoken to him in the past so He speaks again in our day by His Church which is visibly sus-

tained by the Divine assistance and which shows clearly where salvation and truth can be found. Come what may, this eternal assistance will inspire our hearts with an incredible hope and persuade us that at the hour marked by Providence and in a future which is not remote, truth will scatter the mists in which men endeavor to shroud it and will shine forth more brilliantly than ever. The spirit of the Gospel will spread life anew in the heart of our corrupted society and its perishing members.

In what concerns Us, Venerable Brethren, in order to hasten the day of divine mercy We shall not fail in Our duty to do everything to defend and develop the Kingdom of God upon earth. As for you, your pastoral solicitude is too well known to Us to exhort you to do the same. May the ardent flame which burns in your hearts be transmitted more and more to the hearts of all your priests. They are in immediate contact with the people. If full of the spirit of Jesus Christ and keeping themselves above political passion they unite their action with yours they will succeed with the blessing of God in accomplishing marvels. By their word they will enlighten the multitude; by their sweetness of manners they will gain all hearts, and in succoring with charity their suffering brethren, they will help them little by little to better the condition in which they are placed.

The clergy will be firmly sustained by the active and intelligent coöperation of all men of good will. Thus the children who have tasted the sweetness of the Church will thank her for it in a worthy way, viz., by gathering around her to defend her honor and her glory. All can contribute to this work, which will be so splendidly meritorious for them; literary and learned men, by defending her in books or in the daily press which is such a powerful instrument now made use of by her enemies; fathers of families and teachers, by giving a Christian education to children; magistrates and representatives of the people, by showing themselves firm in the principles which they defend as well as by the integrity of their lives and in the profession of their faith without any vestige of human respect. Our age exacts lofty ideals, generous designs, and the exact observance of the laws. It is by a perfect submission to the directions of the Holy See that this discipline will be strengthened, for it is the best means of causing to disappear or at least of diminishing the evil which party opinions produce in fomenting divisions; and it will assist us in uniting all our efforts for attaining that higher end,

namely, the triumph of Jesus Christ and His Church. Such is the duty of Catholics. As for her final triumph, she depends upon Him who watches with wisdom and love over His immaculate spouse, and of whom it is written, "Jesus Christ, yesterday, to-day, and forever." (Heb. 13: 8.)

It is, therefore, to Him that at this moment we should lift our hearts in humble and ardent prayer, to Him who, loving with an infinite love our erring humanity, has wished to make Himself an expiatory victim by the sublimity of His martyrdom; to Him who, seated although unseen in the mystical bark of His Church, can alone still the tempest and command the waves to be calm and the furious winds to cease. Without doubt, Venerable Brethren, you with Us will ask this Divine Master for the cessation of the evils which are overwhelming society, for the repeal of all hostile law; for the illumination of those who, more perhaps through ignorance than through malice, hate and persecute the religion of Jesus Christ, and also for the drawing together of all men of good will in close and holy union.

May the triumph of truth and of justice be thus hastened in the world, and for the great family of men may better days dawn, days of tranquillity and of peace.

Meanwhile, as a pledge of the most precious and Divine favor, may the benediction which We give you with all Our heart descend upon you and all the faithful committed to your care.

Given at Rome, at St. Peter's, 19th March, 1902, in the twenty-fifth year of Our Pontificate.

LEO XIII.

LITTERAE AB EMINENTISSIMO JACOBO CARDINALE GIBBONS

SUI ET OMNIUM ARCHIEPISCOPORUM EPISCOPORUMQUE STATUUM FOEDERATORUM NOMINE AD

SUMMUM PONTIFICEM LEONEM XIII

GRATULANDI CAUSA MISSAE

QUOD QUINTUM SUPRA VIGESIMUM IN PONTIFICATU ANNUM ATTIGERIT.

Beatissime Pater:

Auspicatam illam diem, quae toti terrarum orbi nova laetandi causa nuper illuxit, quanto cum gaudio et nos salutaverimus, praesentes gratulationum plenae litterae testes sunto. Et merito sane

auspicatam dicimus diem ex qua quintus supra vigesimum Pontificatus Tui jam elabitur annus. Quemadmodum enim, Te Petri naviculam conscendente gubernatore, laetata est Ecclesia Christi, ita laetatur etiam nunc, Te gubernacula adhuc retinente, si quidem Te novit inter crebras undique insurgentes procellas cursum semper tenuisse felicem. Igitur et nos, Beatissime Pater, filii obsequentissimi de hoc plane mirabili eventu in tanta Romanorum Pontificum serie inusitato gaudemus, grates agimus, gratulamur. Gaudemus quotquot sumus Foederatorum Americae Septentrionalis Statuum antistites, gaudet uterque clerus, gaudent greges nobis commendati. Gratias Deo agimus ob tantum divinae benignitatis donum Te praeter uni et alteri longo Beati Petri successorum ordine collatum. Gratulamur Tibi, qui, tot tantisque pro Ecclesia exantlatis laboribus, Deo gloriam, Christifidelibus salutem, Tibi ipsi fulgidiorem, eamque immarcescibilem, comparasti coronam.

Ast in his animi sensibus manifestandis nolumus desistere. Decet enim filios facta commemorare Patris illustria et gloriosa, quae, decurrentibus annis, Ecclesiam Christi splendore novo ornaverunt. Corona itaque redimitus triplici triplex dignissime explevisti munus, qui Vicarius exstas Christi summi Regis, Magistri et Sacerdotis. Etenim Tu Rex sapientissimus Regnum Christi Tibi in terris commissum amplificasti, et a quovis hostili incursu servasti incolume; Tu unitatis custos fidelissimus, Christi dicto audiens, fratres confirmasti, omnemque in eo posuisti curam, ut schismatici ad debitam subjectionem et haeretici ad Catholicae veritatis centrum reducerentur; Tu libertatis vindex egregius singulari cuique ecclesiae procellis divexatae opem tulisti, nihil optatius habens quam ut jus Catholicae Religionis ubique terrarum exercendae publica auctoritate agnosceretur; Tu, pacis amantissimus, totus in eo fuisti ut concordia mutua greges inter at Pastores tuta, tranquilla, illibata, Deo opitulante, servaretur. Quod equidem pacis studium in Te effulgens, cum pari aequitatis amore conjunctum, mentes Principum potentissimorum adeo percelluit, ut Te suorum jurium arbitrum designare non dubitarent, litesque inter ipsos exortas Tibi concrederent dirimendas. Quod sane nobilissimum opus, libenti animo susceptum, mira prudentia summoque partium litigantium plausu ad exitum deduxisti peroptatum.

Neque alterius immemor officii Tibi, Beatissime Pater, impositi ab Illo, qui, constitutus a Deo Rex super Sion montem sanctum ejus, simul erat Lux Vera illuminans omnem hominem venientem in hunc mundum, Ecclesiae Christi haud minus docendo quam regendo inservisti; et utinam omnes, quotquot verbis vitae ut erudires sategisti, tanti Doctoris voci dociles praebuissent aures! Nullus enim error hodiernae societatis bono et paci minatur, quem sapienti doctrina non studueris evellere; nulla est veritas ad salutem animarum hoc nostro tempore accommodata, quam pastorali eloquio fidelibus non tradideris addiscendam. Quod utique salutiferum magisterium quivis laudavit fidelium, quum talia a Te tradita susceperit principia, quae libertati humanae, quae sanctitati et perpetuitati Christiani conjugii, quae securae civitatum constitutioni ita consulant, ut singula omnium jura sarta et integra tueantur. Immo et illi, qui a sede Romana alieni sunt, ob insignia haec magisterii monumenta summas Tibi retulerunt laudes.

Supremi tandem Sacerdotis Tibi Vicario nihil magis cordi fuit quam ut divinum cultum omni studio promoveres et, sacrorum ministrorum pietatem fovendo fideliumque devotionem adaugendo, omnibus patefaceres efficacem Ecclesiae sanctitatem. Per Te enim Sacratissimi Cordis aucta salutaris religio, per Te Rosarii Marialis promotus sedulo saluberrimus usus, per Te in patrocinium Beati Joseph excitata est cunctorum fiducia, praesertim operariorum et omnium quos Christi paupertas angustiis beavit. Interim non tantum necessitudinibus commodisque religiosarum familiarum, evangelica nempe consilia sequentium, benignissime providisti, et Tertium Ordinem Franciscalem, veteribus ejus legibus ad recentiores vivendi rationes sapienter aptatis, cuilibet fidelium ad augmentum Christianae perfectionis commendasti, sed denique singulis Christianorum familiis Sacrae Familiae Nazarenae obtulisti exemplar, ejusque cultum imitationemque Supremae Auctoritatis sanctione confirmasti.

Haec profecto sunt egregia in Ecclesiam Christi regendam, docendam et sanctificandam sollicitudinis Tuae documenta. Quos tamen peculiaribus benevolentiae signis honorasti, eos apprime decet singularia paternae pietatis testimonia recolere, et de beneficiis acceptis gratias ex corde referre. Et certe quidem inter eximia officia quae Supremi Pastoris sollicitudo complectitur, vix

unum quidem reperire est quod in proprium et insigne hujus Americanae Ecclesiae emolumentum dignatus non fueris exercere. Jam sub ipsa exordia Tui Pontificatus ad hanc gregis partem Tuae fidei commissam oculos convertisti, et post paucos annos, Plenario Baltimorensi Concilio auctoritate Tua convocato, omnem curam et cogitationem ad bonum totius hujus regionis promovendum contulisti. Quod Concilium, cujus fructus laetos uberrimosque adhuc percipimus, vix indictum erat, quum, votis Antistitum benigne annuens, Collegium Urbanum adolescentibus hujus Reipublicae ad sacra figendis jampridem ab inclyto Tuo Decessore Pio IX fundatum constitutione legitima confirmares. Porro hoc Collegium juxta canonicas sanctiones erigere, nomine et titulo Pontificis decorare, eidemque praerogativas et priviligia omnia collegiorum pontificiorum propria dignatus es elargiri.

Haec initia Tuorum erga nos bene factorum. Quanta vero cum benevolentia propositum nostrum de Studiorum Universitate Catholica in hujus Reipublicae gremio erigenda exceperis, nobis nunquam excidet. Etenim, Beatissime Pater, magnum illud studium Generale, jam a pluribus annis Washingtonii conditum, Tuum praecipue esse opus nemo est qui in dubium vocet. Ad rem inchoandam, nisi Te approbante et animum nobis addente, manum non admovimus; eamdemque perfectam esse, nisi Te sanciente et Universitatis jura conferente, non existimavimus.

Ad haec in fastos Americanae Ecclesiae novum benevolentiae Tuae signum juvat referre. Quum enim nuntium accepisses centesimum nos celebraturos annum ab hierarchia in Foederatis hujus Americae Septentrionalis Statibus constituta, litteras gratulationis Tuae sensus referentes illico misisti, quibus nos iterum certiores reddidisti Te Antistites et fideles singulari amplecti caritate. Neque mirum, Te de saecularibus illis solemniis tanto gaudio fuisse affectum, qui ipse ad hierarchiae hujus incrementum tantopere contulisti. Etenim ex quatuordecim provinciis cum dioecesibus novem supra sexaginta, in quas Ecclesia Americae Septentrionalis Statuum Foederatorum est hodie hierarchico ordine distributa, tres sedes metropolitanae et non minus quam viginti quatuor sedes episcopales Te, Beatissime Pater, gloriantur auctorem.

Verum neque hic constitere paternae erga nos Tuae pietatis

officia. Alia namque inter et illud est quod tacere non licet,—ipsam dico Legationis Americanae constitutionem. Quanti hoc nobis aestimandum sit, Tu ipse nos non semel edocuisti, multiplices exhibendo rationes ob quas Apostolici Delegati praesentia eximium habenda sit Tuae erga nos benevolentiae argumentum. Quod si hujusmodi delegationis institutio quasi fastigium operi ecclesiasticae administrationis imposuit, tamen non item Tuis erga nos beneficiis imposuit finem. Etenim et hoc commemorandum censemus quod, etiam post institutam apud nos Delegationem Apostolicam, placuit Sanctitati Tuae singularibus litteris iterum iterumque nos alloqui et ea juvare providentia quam nobis multoties comprobasti.

Dum haec aliaque similia animo volvimus, plane intelligimus, Beatissime Pater, non satis esse tanta nos beneficia a Te accepta recolere nisi gratos simul animos factis quoque magis quam verbis significemus. Dignetur igitur Sanctitas Tua hanc filialis pietatis et altissimae venerationis significationem acceptam habere, quam omnium hujus regionis fidelium nomine declaramus. Intactam inter nos servare unitatem, Apostolicae Sedis jura defendere, Catholicae fidei veritatem profiteri,—in haec conamur, in haec ad sanguinis usque effusionem conabimur. Atque haec, Beatissime Pater, ea sunt animi sensa quae in signum piae devotionis et debitae reverentiae gratulantes explicamus, Divinam interim Majestatem adprecantes ut Te sospitet, Te fortunet, bonumque Christianae Familiae Patrem de thesauro Summi Primatus nova et vetera proferentem Te Tuis filiis in Petri annos et diutius servet.

J. CARD. GIBBONS,
Suo et omnium Archiepiscoporum Episcoporumque Statuum Foederatorum nomine.

Baltimore, Martii die 3, 1902.

SUMMI PONTIFICIS RESPONSUM

DILECTO FILIO NOSTRO IACOBO TIT. S. M. TRANSTIBERINAE S. R. E. PRESB. CARD. GIBBONS CETERISQUE ARCHIEPISCOPIS ET EPISCOPIS FOEDERATARUM AMERICAE CIVITATUM.

Dilecte Fili Noster ac Venerabiles Fratres salutem, etc.

In amplissimo Pontificum Romanorum ordine tertios censeri Nos, quibus vicesimum quintum maximi Sacerdotii annum inire

feliciter datum est, iure plane factum Nos insolens gaudemus atque, ob reverentiam Apostolicae Sedis, catholicum ubique nomen gratulatur. In hac vero gratulantium corona, etsi vox omnium grata, Foederatarum tamen Americae Civitatum Antistites ac fideles peculiari Nos iucunditate afficiunt, tum ob conditionem qua regio vestra facile plurimis antecellit, tum ob singularem amorem quo vos complectimur.—Libuit vos, Dilecte Fili Noster ac Venerabiles Fratres, in communibus quas dedistis literis, ea singulatim recordari quae per emensa Pontificatus spatia, caritatis instinctu, in ecclesiarum vestrarum utilitatem perfecimus. Nobis autem, grata vice, meminisse placet multa atque varia, quae solatium a vobis toto tempore contulerunt.—Nam si munus hoc ineuntes supremi Apostolatus, haud levi Nos suavitate affecit rerum vestrarum adspectus; at modo, in eodem munere, quartum supra vigesimum praetergressi annum, profiteri cogimur suavitatem illam pristinam non obsolevisse unquam sed crevisse in dies ob praeclara catholicae rei inter vos incrementa. Quorum sane incrementorum caussa, etsi Dei numini tribuenda primum, vestrae tamen navitati etiam atque industriae est adscribenda. Prudentiae etenim vestrae hoc dandum est, quod, perspecta egregie gentium istarum indole, sic rem sapienter gesseritis, ut genus omne catholicorum institutorum apte ad necessitates atque ingenia promoveretis.—In quo illud longe maximam promeretur laudem, fovisse vos fovereque sedulo semper ecclesiarum vestrarum cum hac principe Ecclesia et Christi in terris Vicario coniunctionem. Hic namque, ut fatemini recte, totius regiminis, magisterii et sacerdotii apex est atque centrum; unde unitas exsurgit, quam Christus indidit Ecclesiae suae quaeque potior nota est qua ab humanis quibusque sectis distinguitur.—Cuius quidem regiminis ac magisterii influxus saluberrimus, sicut nulli per Nos gentium defuit; ita vobis populisque vestris nunquam permisimus desiderari. Enimvero opportunitatem omnem libenter captavimus, quo vobis et rei sacrae apud vos curarum Nostrarum constantiam testaremur. Diuturno autem experimento fateri cogimur, vobis efficientibus, eâ Nos docilitate mentium et animorum alacritate praeditos vestrates reperisse, quae omnino par fuerat. Quamobrem, dum ceterarum fere gentium, quae, longo aetatum cursu, catholicis utuntur sacris, conversio atque inclinatio moerorem indunt; ecclesiarum vestrarum status, florenti quadam iuventa, hilarat animos

iucundissimeque tangit. Utique, nullus vobis a civili regimine ex lege favor, reipublicae tamen moderatoribus ea laus profecto obvenit, quod vos libertate iusta nullo modo prohibet. Secundo igitur tempore ad agendum strenue vobis catholicoque agmini utendum est, ut, contra gliscentes errores orientesque absurdarum opinionum sectas, veritatis lumen quam latissime proferatis.—Equidem non latet Nos quantam quisque vestrum, Venerabiles Fratres, scholis ac gymnasiis sedulitatem praestet sive instituendis sive provehendis ad rectam puerorum institutionem. Apostolicae Sedis hortationibus et Concilii Baltimorensis legibus id plane congruit. Congruit porro cleri spei augendae ac dignitati amplificandae egregia, quam sacris seminariis impenditis opera. Quid plura? Eis qui dissident, edocendis et ad veritatem trahendis consuluistis sapienter doctos probosque e clero viros destinantes, qui regiones circumquaque peragrent, ac publice, sive in templis sive aliis in aedibus, familiari veluti sermone coronam alloquantur enodentque obiectas difficultates. Egregium plane institutum, ex quo fructus uberes iam novimus percipi. Nec miseras interea nigritarum atque indorum sortes caritas vestra praeterit; nam, missis fidei magistris largaque ope adtributa, aeternae ipsorum saluti prospicitis studiosissime. Haec omnia laeto animo prosequi meritaque honestare commendatione libet, ut, si cui est opus, stimulos ad audendum addamus.—Demum, ne gratae voluntatis praetereamus officium, ignorare vos nolumus qua affecti simus delectatione ob largitatem, qua gens vestra Sedis Apostolicae angustiis, submissa stipe, ire suppetias nititur. Magnae reapse multaeque urgent necessitates, quibus, ad propellenda damna fidemque tutandam, Christi Vicarium utpote summum Ecclesiae Pastorem ac Patrem, prospicere opus est. Quare et largitas vestra in fidei exercitationem ac testimonium recidit.

His de omnibus caussis, benevolentiam Nostram iterum vobis atque iterum profiteri libet. Eius autem sit pignus itemque munerum divinorum auspicium Apostolica benedictio, quam vobis universis et gregi cuique vestrum credite amantissime in Domino impertimus.

Datum Romae apud S. Petrum die xv Aprilis anno MDCCCCII, Pontificatus Nostri vigesimo quinto.

LEO PP.XIII.

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL ACTS.

1. Encyclical Letter on occasion of the Pontifical Jubilee.
2. Letter of Cardinal Gibbons in the name of the Hierarchy of the United States congratulating the Holy Father on occasion of his Pontifical Jubilee.
3. Response of the Holy Father to the above.

OUR ENGLISH CATHOLIC BIBLE AND THE PROTESTANT VERSIONS.

Of late years repeated attempts have been made in America and in England to produce a translation of the Bible for readers of English, which would answer all the requirements of a good version by giving us the true sense of the original text couched in language at once intelligible and befitting the dignity of God's inspired word. Certain defects in the English translations hitherto in use have forced themselves upon public attention by reason of a more accurate study of the old languages in which the Sacred Text was originally written, and also by numerous discoveries of inscriptions, architectural monuments, and other remains, which throw light upon actual life and thought in Biblical times. These studies and discoveries have shown that many expressions in the Bible have been misapprehended and, therefore, mistranslated in the modern versions. New meanings and a new significance have been given to expressions and incidents which open wider the true sense of the sacred narrative and its teachings.

An Imperfect Form.

The fact that the Bible, like other written documents handed down through the imperfect medium of human preservation, should exhibit the marks of time and neglect, need not affect the essential deposit of truth which the Sacred Writings contain; for a truth may be taught through imperfect utterance; a principle or a law may be stated in ungrammatical language and enforced by the rude illustrations familiar to the unlettered, without any loss of its essential elements; for the emphasis of truth is something quite distinct from the eloquence of polished rhetoric.

In this respect Catholics have always felt complete security regarding their Bible. They know that God could not defeat His own purpose by failing to safeguard the doctrine which He meant for our guidance. Hence they have not been, on the whole, very apprehensive about the defects of the old English version. The Bible is to them a text-book indeed, but a text-book in the hands of the living teacher. Its purpose as a *supplementary* source of divine revelation is quite clear. But that purpose is made known to us after all only by tradition. And the tradition which has thus far vouched for the authenticity and substantial integrity of the written text of the Bible must be capable of maintaining its dignity apart from such frail medium as parchment and paper, and in fact does so under the form and authority of the living Church in a hundred ways which appeal to the unbiassed mind as true and logical. It is easy to understand, therefore, why Catholics find in their Bible no misstatements of truth, no doctrines, principles, or laws that conflict with the living teaching and traditions of their Church. They read the imperfect English version of their Bible with the same appreciation with which a good son listens to the injunctions of an aged father, whose trembling voice shows the influence of age, but whose wisdom is attested by the same token of experience and paternal affection. The form and style of language do not offend in such cases; rather they are sweet music to the ear. So the words of the Bible bear to us the sound of our heavenly Father's voice. That sound conveys to all His children the message of a mysterious yet distinct admonition to be true to the living principle underlying all the knowl-

edge of Himself which God imparts, whether through the laws and images of nature, or through the precepts of the living and divinely commissioned teachers in the Church, or finally through the written instructions of the Bible which the Church makes her own. Catholic theology, indeed, proves its doctrines in the first instance from the statements of the Bible; but it wisely understands these statements in the light of a living Tradition of the Church, that is to say, in the light of a continuous evidence of the sense in which the Church has read, interpreted, and taught these statements since the days of the Apostles throughout nineteen centuries. That evidence is written in the Encyclicals of her Pontiffs, from Peter and Clement to Leo XIII; it is written in the teachings of the Christian Fathers and of the great theological schools, all crystallized and authenticated in the solemn definitions of Councils, which reflect the common belief of the leaders at different stages in the history of the Church. That light of a universal tradition thus highly authenticated is surely more valuable as a testimony to God's purpose of instructing mankind than any individual judgment can be, especially when the latter does not agree with the testimony of other individual judgments.

Our Quaint Douay Version.

Accordingly, English-speaking Catholics still cherish the quaint old version which we call the Douay Bible. It was originally made between 1582 and 1610. The principal translator was Dr. Gregory Martin, one of the leading Hebrew and Greek scholars at Oxford University in his day. He was assisted by Dr. William Allen, formerly principal of Oxford and afterwards Cardinal; Dr. Richard Bristow, likewise an Oxford man (Exeter); John Reynolds, professor of Hebrew at Rheims, and Thomas Worthington, also of Oxford University. These were scholars of the first rank, men of sound practical judgment and of saintly lives, qualities which singularly fitted them for the work of interpreting the divine message in the English tongue. The work was done at Rheims and Douay (France), owing to the persecutions which were threatening Catholics in England during the reign of Elizabeth.

Although thoroughly familiar with Hebrew and Greek, the

Catholic translators deemed it wise to follow a universally accepted Latin translation called the *Vulgate*, taking, of course, due account of the differences found in the available copies of the original Hebrew and Greek. The Latin Vulgate offered many advantages over the existing Hebrew and Greek copies, which had been somewhat tampered with by a Jewish school of reformers before the eleventh century. The Vulgate Latin version had been made more than a thousand years before by St. Jerome, who had devoted all his time and energy to a study of the original Hebrew and Greek texts to be found in his day, that is, in the fourth century. It was generally accepted as the best version throughout the Christian world, and the Holy See had, at the Council of Trent, which met shortly before the English translators began their work, proposed that a uniform version of the Sacred Scriptures should be adopted in all churches. The Vulgate offered the best medium for such uniformity. The offices of the divine service would thus be everywhere alike, and the differences between the teachers of religion, who had to appeal to the Sacred Text for proof of their doctrine, would thereby be greatly lessened. The Vulgate was indeed only a translation, but it was a good translation, and it was even better than the accessible originals; for a good copy in plaster of a coin taken at the time when the figure and the inscription were still perfect and clear, is a much better reading of its true value than the original itself would be after centuries, during which the material coin had been allowed to corrode, thus partly effacing the reading. This partial effacing of the Hebrew text of the synagogues had taken place during the centuries of Jewish captivity, and the written Hebrew copies were in many ways defective.

Revised by Challoner.

But while the Latin, from which our English version was made, offered a fair image of the divine message, carefully collated by these Catholic priests at Douay with such imperfect Hebrew and Greek originals as were extant, the English itself which they used for their translation was the English of Queen Elizabeth and of James I. When this translation had been in use for a hundred and fifty years the people had begun to speak

a somewhat altered English. Revisions and new translations were proposed and actually published—one by Dr. Nary, of Dublin, another by Dr. Witham, at Douay. The latter states the reasons for his undertaking a new English translation (published in 1730). The translators of the Douay version, in 1582, "followed," he writes, "with a nice exactness the Latin text—at the same time always consulting and comparing it with the Greek, as every accurate translator must do, not to mistake the true sense . . . but what makes that edition seem so obscure at present, and scarce intelligible, is the difference of the English tongue, as it was spoken at the time, and as it is now changed and refined; so that many words and expressions, both in the translation and annotation, by length of time are become obsolete, and no longer in use."

One of the results of the general dissatisfaction with the old English Catholic (Douay) translation was a complete revision of it by Bishop Challoner. The first part was published in 1749, and before his death six editions were issued completing the revision which in some respects may be called a new translation.

In the meantime the English Protestants had undertaken quite a number of revisions and translations of the Bible. Dr. Challoner availed himself of the various Protestant versions for which excellent literary talent had been employed. But whilst he in numerous instances accepted the preferable choice of words and superior grammatical construction which the Protestant translators (King James Bible) had indicated, he carefully distinguished those parts of the text and translation in which the so-called Reformers had introduced alterations with a view to sustain their rejection of certain Catholic teachings universally accepted before that date.

Difference between Catholic and Protestant.

The alterations in the authorized version of the Protestant Bible touch some of the fundamental doctrines of the Catholic Church, such as that of the Sacrament of Penance, the Eucharist, the Priesthood, Purgatory, the honor paid to the Saints, the constitution of the Hierarchy, Celibacy of the Clergy, and the established modes of liturgical worship. It is true that these altera-

tions introduced by the English Reformers into the Bible have, in so far as they were evidently the work of religious prejudice against the Roman Catholic Church, been largely corrected in the more recent revisions of the Protestant Bible; and this was done mainly because scholarship rather than religious bias was the guiding light and motive of modern revision committees of the Bible, even when they acted under the patronage of the Protestant Churches.

There is still a sufficient number of errors of a fundamental character in the newest revisions of the Bible made under non-Catholic auspices, to prevent Catholics from using such versions, except for the purpose of comparison; and the prohibition of the *Index* forbidding the reading of the Protestant Bible is wholly justified by the distinction between the use which a Catholic might make of the Protestant Bible as a medium of religious information and the use of it as a means of critical or comparative study. Hence, while every Catholic admits properly that the Protestant version of the Bible contains excellent moral teaching, and gives to us (even in more rhythmic and elegant form) the sacred traditions of the Patriarchs and the prophecies upon which Christianity bases its divine claim, we hold it to contain also serious changes of God's revealed truth. However closely it resembles, in general form and content, our own Bible, it nevertheless bears the rebel mark, lacking, so to speak, some of the white stars on the blue ground of our national flag. We recognize the likeness, but we cannot follow it because of the difference.

Of this difference, which is of vital import in a work intended to represent truth and law for our guidance to eternal happiness, I might give numerous examples, but I have already exceeded the available space, and may here cite only a few: In the Acts of the Apostles (ch. 14: 23), where the old Catholic translators of the Anglo-Saxon days, and even Wyclif, speak of *priests*, the Reformers, anxious to do away with the priesthood, substituted the word *elders*. Thus we read in all the Protestant versions (A. D. 1526, 1538, 1562, 1568, 1577, 1579, 1611, *i. e.*, the King James Version down to the late Revised Version of 1881–85): "And when they had ordained (*R.V.*, "appointed") them *elders* in every church and had prayed with fasting," etc.; whereas

Wyclif, who made his English translation in A. D. 1382, and whom Protestants claim as a forerunner of the Reformation, translates: "And whanne thei hadden ordeined *prestis* to hem bi alle cities, and hadden preied with fastyngis," etc. The same is true of similar passages in Acts 15: 2; Tit. 1: 5; Tim. 5: 17 and 19, and of that notable passage in St. James 5: 14: "Is any among you sick? Let him call for the *elders* of the Church, and let them pray over him, anointing him with oil in the name of the Lord," etc. (*R.V.*). Here Wyclif translates: "Ony of you is sijke, lede he in prestis of the chirche, and preye thei on him, anoyntinge with oyle in name of the Lord." It may be said that Wyclif and all the Catholic translators before the so-called Reformation translated from the Vulgate. Certainly; but the Vulgate represented the previous teaching and belief of Christians which testifies everywhere to the manner in which these words were interpreted by the Fathers of the Church before and after St. Jerome, who lived in the fourth century. Indeed, in most cases the context itself would show that in speaking of *presbyteri* in the Apostolic community the sacred writers meant not merely elders, but specially ordained ministers. (Compare 1 Tim. 4: 14, where the young Bishop is reminded not to neglect the grace [*R.V.*, "gift"] received by him through the laying-on of the hands of the priesthood, which latter word the Protestant translators render by "the presbytery.")

In like manner our "bishops" become "overseers" at the hands of the early Protestant revisers who did not wish to retain the authority of an episcopal hierarchy. When subsequently Protestant bishops were reinstated by the "congregation," the idea of calling them "overseers" was disliked. Hence, whilst the King James Version (Acts 20: 28), following its predecessors down to the last edition, reads: "The Holy Ghost has made you *overseers*," the newly Revised Version (A. D. 1881), in which some "Reformed" and "Methodist" bishops were interested, reinserted the old Catholic words, "The Holy Ghost has made you *bishops*." It is but just to add that they warn the non-Episcopal reader in a foot-note that he might retain the "overseers." Elsewhere, "temple" is substituted for *altar*, because the Reformed

churches consistently objected to useless altars when there were to be no priests. The allusion to the celibacy of the priesthood in St. Paul (1 Cor. 9 : 5) was also an objectionable feature to the mind of those who wished to eliminate the old barriers of the Latin discipline, and hence they translate the statement that the Apostles were ministered to by devout women as if these women were the *wives* of the Apostles. This translation has been retained in the later revisions, although Wyclif's rendering of the Greek words by "a woman," "a sister," might have cautioned them that since he, whom Protestants hold to be a good Reformer, could be an advocate of celibacy, St. Paul need hardly be supposed to have objected to that state. But I must sum up.

Desirable but not Necessary.

What has been said thus far leads to the conclusion :

1. That, whilst a revision of our English Catholic Bible is desirable in order to make the original text better appreciated, and also to give to the translation a more readable form, such revision is by no means an absolute necessity for the maintenance or safeguarding of the Deposit of Truth which the Bible contains for our instruction.

2. That the Catholic version, whilst it bears the defects of age as a translation into a living language, and whilst it lacks that elegance of form and the modern expression on which Protestant translators have been led to lay much stress, because the Bible is their main source of religious truth, yet the Catholic translation is on the whole more true to the authenticated original, inasmuch as its defects are those of form only, and not of doctrine, as is the case with the received Protestant version.

H. J. Heuser.

Overbrook, Pa.

SENSUOUS AND INTELLECTUAL MEMORY.

To the Editor of The Ecclesiastical Review :

In an interesting sketch of St. Thomas' doctrine on *Memory*[1] in which he courteously refers to my *Psychology*, Dr. MacDonald

[1] April, The Ecclesiastical Review, pp. 409–413.

finds fault with my account of the Saint's teaching upon the subject in a particular passage. His article runs thus:

"At page 198 of Father Maher's *Psychology* . . . the following passage is to be found:

'There has been much subtle discussion among the schoolmen as to the forms and modes of memory which are to be deemed sensuous or intellectual. St. Thomas, in a well-known passage,[2] says, 'Cognoscere praeteritum *ut praeteritum* est sensus,' but the 'ut praeteritum' may have more than one signification. Suarez maintains that 'intellectus rem cognoscit cum affectionibus seu conditionibus singularibus perfectius multo quam sensus'; also that 'Sensus novit praeteritum tantum materialiter, intellectus vero formaliter.' Amongst recent text-books of note, Lahousse asserts: 'Absurdum est (dicere) memoriae sensitivae proprium esse apprehendere *praeteritum determinatum, uti est praeteritum*,' and he urges, 'Ens praesens non apprehenditur a sensu tamquam praesens; apprehendi enim deberet ratio praesentiae ut sic, quae ratio abstracta non attingitur a sensu.' Sanseverino defends a somewhat different view. St. Thomas appears to say at times that past events are cognized as past *per se* by sense, and only *per accidens* by intellect; elsewhere, however, he implicitly distinguishes between the remembrance of a past object and of the percipient act by which it was apprehended. The memory of the former he considers as *per se* sensuous, though *per accidens* it may belong to intellect.'

"The citation from St. Thomas, embodying the statement about sensuous memory which Lahousse so emphatically contradicts, is also given in the earlier edition of Father Maher's work. On looking up recently the passage to which Father Maher gives reference, I have found that St. Thomas, so far from saying that 'it is the part of sense to perceive the past *as past*,' teaches almost the exact opposite. Here is a literal rendering of the whole passage:

'The faculties of the soul are not specifically distinguished by a distinction in the objects, unless it be such as belongs *per se* to the objects precisely inasmuch as they are the objects of these faculties,'" etc.

With respect to this the only observation it seems needful to make is that Dr. MacDonald has been here accidentally led into error. The passage from St. Thomas which he translates is not that to which I alluded; and it does not contain the text that I have quoted. Here is the full passage including the phrase which I ascribed to the Saint; and it was with this I intended to contrast the words of the other writers whom I have cited:—

"Respondeo dicendum, quod memoria secundum communem usum loquentium accipitur pro notitia praeteritorum. *Cognoscere*

[2] *Qu. Disp. de Verit.* q. x. a. 3, c.

autem praeteritum ut praeteritum est ejus cujus est cognoscere praesens ut praesens, vel nunc ut nunc; hoc autem est sensus. Sicut enim intellectus non cognoscit singulare ut est hoc, sed secundum communem quamdam rationem, ut inquantum est homo vel albus; vel etiam particulare, non inquantum est hic homo vel particulare hoc; ita etiam intellectus cognoscit praesens et praeteritum, non inquantum est nunc et hoc praeteritum. Unde, cum memoria secundum propriam sui acceptionem respiciat ad id quod est praeteritum respectu hujus nunc, constat quod memoria, proprie loquendo, non est in parte intellectiva, sed sensitiva tantum, ut Philosophus probat (Lib. de Mem. et Rem.). Sed quia intellectus non solum intelligit intelligibile, sed etiam intelligit se intelligere tale intelligibile; ideo nomen memoriae potest extendi ad notitiam, qua etsi non cognoscatur objectum ut in praeteritione modo praedicto, cognoscitur tamen objectum de quo etiam prius est notitia habita, inquantum aliquis scit se eam prius habuisse; et sic omnis notitia non de novo accepta potest dici memoria."[3]

The question with which I was specially concerned was the difference between sensuous and intellectual memory, and the article from which I here quoted was that in which St. Thomas discusses whether memory pertains to intellect or to sense—*Utrum Memoria sit Mente?* Dr. MacDonald's extract is taken from the next article, in which the Saint is discussing whether *intellectual* memory is to be deemed a different faculty from ordinary intellect—*Utrum Memoria distinguitur ab Intelligentia sicut potentia a potentia?*

Father MacDonald's observations were therefore based on a mistake as to the passage to which I referred; but I must hasten to add that the fault was due to me—or at any rate to my printer. The reference should have run q. x. a. 2, c; not as in my book, q. x. a. 3, c.

MICHAEL MAHER, S.J.

Stonyhurst College, England.

PICTORIAL REPRESENTATIONS OF PENTECOST.

To the Editor of THE ECCLESIASTICAL REVIEW:

Having been consulted about a cartoon for the scene of Pentecost, to be placed in a stained glass window, I examined a large number of

[3] *Qu. Disp. de Verit.* q. x, a. 2, c.

drawings in possession of different artists. There was none which seemed to me to give a true or satisfactory presentation of the subject.

We know that there were about 120 persons present at Pentecost, on all of whom the Holy Ghost descended; but the artists usually show only the Blessed Virgin and the Apostles.

St. Luke describes this wonderful scene: "Suddenly . . . a sound as of the rushing of a mighty wind."[1] Painters who seize such an abstraction as music, and imprison and clothe it in form and color, can easily make visible on the canvas the sound of a rushing mighty wind; yet most of the Pentecost paintings show the absence of all attempt to depict this thunder voice from heaven.

The Holy Ghost gave a twofold manifestation of His Presence: He appeared as a wind, and as a fire. Some think that the cherubim who guarded Eden[2] were surrounded by a wheel, or half of a wheel of fire whose quivering flaming spokes or tongues shot out like swords to pierce and burn any one who should dare come near. The flaming sword of these cherub watchmen, and the burning bush that Moses saw, were surely lesser phenomena than the blazing furnace which enveloped the infant Church at its birth. Out from this fiery furnace burst the great leaping, quivering tongues of flame, seizing and resting upon the heads of all. That these were tongues springing from and a part of a great fiery sphere or furnace, seems implied in the words "it [not they] sat upon every one of them."[3] Most of our pictures represent not great tongues, but little fire-fly specks, coming not from one source, but little independent fire dots. In describing a burning building, if a reporter speaks of tongues of fire shooting out from it, we picture to ourselves streams of flame twenty or thirty feet high. No one would call the flame of a lighted match a tongue of fire, yet flames like those of small lighted candles are supposed to represent the blazing tongues of Pentecost.

Our pictures of the birthday of the Church would be good illustrations of Acts 1: 14, where we are told that the Apostles "were persevering with one mind in prayer with . . . Mary the mother of Jesus;" the little fire-specks on their heads might perhaps be called an allusion to Pentecost; but surely they are not a representation of the wonderful manifestation of the Holy Ghost on that day.

Another remarkable thing about these pictures is the dove, which should not be there. After Christ's Baptism the Holy Ghost appeared

[1] Acts 2: 2. [2] Gen. 3: 24. [3] Acts 2: 3.

as a dove, but not at Pentecost; nevertheless the artists insist on putting it in. At Pentecost the Church was literally baptized with the Holy Ghost and fire.' No one would think so from the pictures. If THE REVIEW knows of any artist who has done justice to the rushing wind and the fiery tongues, I am not the only one of its readers who will be glad to hear of him.

If we have had none so far, why do they not take up this glorious theme? J. F. SHEAHAN.

THE JANSENIST CRUCIFIX.

Qu. Are crucifixes with horizontal arms forbidden?

Resp. We presume that the expression "with horizontal arms" is meant to designate a form of crucifix in which the arms of our Saviour are stretched out horizontally, instead of being lifted up at an angle toward heaven. There was a form of representing the Crucifixion with strangely uplifted arms much affected by a certain Jansenistic art school, and intended as a symbol of their theological views regarding the limited economy of Salvation. We are not aware that the Church ever took authoritative notice of this peculiarity or its opposite.

CATHOLIC AND PROTESTANT MISSIONARIES IN JAPAN.

The Rev. Clay MacCauley, D.D., of Boston, writes in the *American Journal of Theology* upon "The Present Religious Condition of Japan." From his statistics we glean that the Catholic missionaries reap the largest harvest of conversions. "Almost half of the confessed Christians of the empire are members of the Church of Rome. Yet Roman Catholicism does not occupy much of present public attention, nor does it show promise of any great share in the national future. *Its following is drawn mainly from among the poorer and obscure classes. Its work is chiefly in medical and primary charities and education. In these beneficences it has accomplished an immense good.* Its foreign representatives are nearly all from France, and *they seem to be content to confine their labors to practical well doing for the needy*" (p. 225).

We have italicized in the above quotation what seems to us a

glorious testimony to the zeal of our Catholic missionaries. Mr. MacCauley does not, indeed, believe in the work of the Catholic Church as commending itself for the Christianizing of Japan. "It is in the issue of the labors of the Protestant missions, if anywhere," he writes, "that the future, among the Japanese, of Christianity, believed in as a supernatural revelation of the *one* religion necessary for the welfare of the human race, lies."

It is difficult to understand how Mr. MacCauley can arrive at such a conclusion, unless it be foregone in his mind. The entire population of Christians is a little over 120,000. Of these more than half, that is, about 60,000 are Roman Catholics. These are the poorer classes. Some 25,000, who likewise belong to the lower classes, profess the Greek Catholic faith. The remainder, which numbers in the neighborhood of 40,000, are Protestants. They belong to about twenty different sects and are managed by 600 missionaries, whom the Home Missions support at an expenditure of about a million dollars a year. These are Mr. MacCauley's own approximate estimates. From what he says we also glean that the Protestant propaganda affects rather the educated or better classes, who keep aloof from the Roman or Greek Catholic Christians. And yet there is apparently little hope in that direction, if we judge from facts. A request sent to over 40,000 students in the higher institutions of learning for a reply as to their preferences in matters of religion, and particularly their opinion of the Christian religion, brought back only 952 answers. Of these, 555 stated that they did not believe in religion at all. Some others professed Buddhism or Confucianism. Only 68 declared that they were Christians; "*but most of these claimed to be freethinkers or rationalistic Christians.*" Surely there is room for modest doubt as to the future success of Protestant Christianity, if since 1873 the effect of "evangelical" propaganda "among the middle and somewhat in the upper classes" has not been able to do more than this; and we can hardly understand Mr. MacCauley's assurance that since that date the course of "Evangelical Christianity has been constantly onward."

We do not say this in a taunting spirit. The author of the article in question is transparently honorable in his estimate of things, and Catholics will rather incline to thank him for being so

candid in his expression regarding the work done by our missionaries. But the problem of Japan's conversion to Christianity is not thus solved. Rome was converted by a method like that of the French missionaries, whose future success Mr. McCauley considers hopeless. That method our Lord Himself outlined when He charged the disciples of St. John to answer the question as to how the Messiah might be recognized. "Go and relate to John what you have heard and seen. The blind see; the lame walk; the lepers are cleansed; the deaf hear; the dead rise again;" but, as though all these signs were to find their climax in the care of the poor, He adds, "and the poor have the Gospel preached to them."[1] "Blessed are the poor" was the first utterance on the Mount; and it, too, is only typical of the manner in which on other occasions Christ made known to man the Kingdom of Heaven. They who should possess it were eminently the poor; and the fact that the Catholic foreign Fathers and Religious spend their humble efforts mainly among these is the badge of their heavenly mission.

TRAFFIC IN BLESSED ARTICLES.

Qu. Will you kindly give your views in the next number of your magazine, on the following case, and oblige a number of subscribers?

A few priests resolve among themselves to promote a work of charity. As money is needed for the carrying on of this work, they send out circulars among the faithful, promising to give, as a souvenir, to each who contributes 25 or 50 cents in aid of the object proposed, (1) a rosary beads blessed and indulgenced by the Crosier Fathers, and (2) to any one who forms a club that will contribute $5.00, or more, a more expensive and ornate rosary is given, besides the ordinary one sent to each member of the club; all blessed and indulgenced by the Crosier Fathers.

Is not this unlawful traffic in holy things, and do not these rosaries lose the annexed indulgences, in view of the following response of the Sacred Congregation of Indulgences, under date of July 16, 1887, confirming the many previous decrees on the subject?

"An (1) res indulgentiis ditatae tradi debeant fidelibus omnino gratis; ita ut (2) si aliquid quocumque titulo sive pretii, sive permutationis, sive muneris, sive eleemosynae requiratur, vel accipiatur,

[1] Matt. 9: 5; Luke 7: 22.

indulgentiae ex hoc amittantur?—Resp. *Affirmative* ad utramque partem." (Acta S. Sed. XX, 63, ad III.)

While it may be said that these rosaries are given gratuitously, is it not true, on the one hand, that the people contribute in view of getting the Crosier beads, and on the other, that the beads are given in consideration of the alms received?

Resp. The above method of disposing of blessed articles as a means of soliciting, or in return for stipulated alms, is assuredly against the decrees of the S. Congregation, and would render the indulgences null and void. The Holy See has been very strict in this matter in order to close every gate against abuses which are dangerous to the piety of the faithful and a scandal to non-Catholics. It is noteworthy that the decree quoted by our correspondent forbids not only the soliciting of alms but even the accepting of such on occasion of dispensing indulgenced articles, so as to give the exchange the character of a *quid pro quo*.

Many persons in the United States and Canada send for Crosier beads to Holland (Uden) or Belgium (Diest and Maaseyk), because these beads cannot be obtained in any other way, since there are no houses of the Crosier Fathers elsewhere. Whilst there can be no doubt as to the propriety of paying for the transmission, expressage, or government duty for such articles, the custom of offering alms to the Fathers on occasion of receiving the beads leaves the validity of the indulgences frequently in doubt. Of course it appears quite lawful to send unblessed beads to the monastery, or the money for their purchase, with the request to have these beads blessed; but where this is done on a large scale with a view of distributing these blessed beads for remuneration of any kind, even if it were only the equivalent of the cost price of the article, it is surely contrary to the decrees of the S. Congregation.

POLITICS IN RELIGION.

(Communicated.)

Politics have no place in religion. But men have place in religion, and religion in men. Religion should dominate the man, but man sometimes seeks to dominate religion. The inversion of order is always evil. The inversion of God's order is deadly. In

Adam it was deadly sin, descending to all his posterity, One only excepted. In the State its tendency is anarchy; in the Church, schism or heresy. In State or in Church it does harm according to its freedom of action. To circumscribe that freedom and to hold it within governable limits, laws are enacted. Law is the ordinance of right reason established by power for the common good. No society can exist without law. The domestic society, the family, the benevolent and fraternal associations, equally with the great civil and religious organizations called State and Church, must decay, disorganize, and perish, when nature's first requisite of order is set aside.

Adam's fall was disorder: sense ruled reason, and the human sought to know what belonged to the Divine comprehension. The finite would be exalted even to the infinite: it deserved annihilation; it was spared to Redemption and repentance. It has struggled to rise, to stand once more upon steady feet; it is still struggling, tottering, stumbling, advancing, retrograding, with no surety in self, but called and sustained by the hope of participation in the gratuitous gifts of Infinite Mercy. The reëstablishment of order, the supremacy of intellect over sense and passion, the yielding of created purpose to uncreated Wisdom is civilized effort, is Christian work.

Some in this work have been set aside by Christ as teachers, guides, and rulers. For these the first requisite is the call of God. "Neither doth any man take the honor to himself, but he that is called by God as Aaron was. So Christ also did not glorify Himself, that He might be made a high priest; but He that said unto Him: 'Thou art My Son, this day have I begotten Thee.'" And He saith in another place: "Thou art a priest forever according to the order of Melchisedech" (Hebrews 5: 4–6). There is a deep conviction in the believing soul that God chooses: vocation is a reality. On this foundation a life of religious service is to be builded. God's choice and indication of choice is at the beginning of the priesthood, is at its endurance, is at its conclusion. It is the doctrine of grace, preventing, accompanying, completing a good work. The persuasion of the whole Catholic conscience is of this nature. The seeking of the priesthood for human ends, the achievement of the priesthood by the ways of

politicians dismays the Catholic intelligence and nauseates the Catholic heart. All our seminaries make a sincere and severe study of the candidates for the Sanctuary; no director will advance or permit to be advanced a young man who does not exhibit, so far as limited human sight may judge, marks of a call from God. That there are some who enter the sheepfold otherwise than by the door is inevitable. But the number of such, it is hoped, is very small. And as we have more Catholic schools with the training of the children according to spiritual standards; as the priests come thus more in touch with the probable candidates through the school and the Sacraments; as the seminaries with numerous applicants can be more safeguarded against the intrusion of the unworthy, we may look for the elimination of the uncalled, and, therefore, the unworthy.

But, we are face to face with a serious assault that is being made upon the standard of excellence referred to as innate in the Catholic conscience. The world has ever sought entrance into the Sanctuary; Satan would interfere with the counsels of God. The journalists and the journals would reduce religion to the level of politics. The Pope is old; the Pope will die; a new Pope will be elected. And here is the journalist's opportunity, not merely his opportunity who writes for the sensational papers, but his who copies these incoherencies into the Catholic weeklies. The Cardinals, men in great measure near to God's judgment, conscious of responsibility before heaven and men, are credited with intrigue and ambition. The Cardinals, in fact, are good men. They love the Church as the Spouse of Christ; they believe in the assistance of Christ and the guidance of the Holy Spirit; and they believe that God will guide them when He uses them as His instruments to select a successor to Leo. He who directly selected Peter will call through men of faith and conscience the successor of Peter, not to human glory of position, but to responsible duty of upholding the pillar of Truth, and of feeding the lambs and sheep of the flock. Men are called to the primacy. Men select, but they put self out of question, and they pray, because, as in the College of the Apostles, they believe the Master has His own choice. The vocation to Peter's Chair is from God.

Catholics are not uneasy. They feel that God always rules

His Church. And they know they can trust in the integrity, high-mindedness, and conscientious sense of duty, that pervade the Cardinals, men of faith, of principle, and of character. Men of great faith are not coveting spiritual responsibilities that invite rule and government of all or of a portion of God's vineyard. The greater the sense of the priesthood and its meaning, the less the desire for opportunity to lord it over others. And in not recognizing the spiritual mind and character of the Catholic priest, the heedless writers and talkers are unjust to men of sacrifice and duty.

The standard of selfishness drags in the dust. Down with it go its groping, discontended bearers. It has wrapped about it disgrace and infamy. And no adornments of pride will ever change its origin or transform its meaning.

The standard of Christ must be looked up to. The cross is lifted on high. No scorn of men, no ignominy of suffering, no rejection of multitudes, no contempt of men in high places, could dishonor the Christ. He is sure of His place in the esteem and love of all good people. And as in His priesthood was His exaltation, so for all who share His priesthood. His Father called Him, and the Divine voice alone is the calling voice to direct the mind and to subdue the will of man. A human call is no call. The intruder will have the power, but not the blessing of heaven. The people will receive the blessings that follow the exercise of ecclesiastical functions, and the worker will gather small fruits of heavenly sweetness for himself.

There have been intruders: there will be intruders. The Lord Christ spoke of some who, entering into the fold, come not through the door. Then, any way. And any way but His way is an evil way. Who are they? He knows; man does not. Yet on the pages of history appear the names and deeds of priests and bishops guilty of such intrusion, entering and becoming despoilers and destroyers. Yet religion triumphs. The teachers may be corrupt; the doctrine will be incorruptible. Christ saves His Church.

Here in the United States we have many bishops. The number must go on increasing. Hitherto the selection has been singularly free from methods that savor of politics. May it continue so.

Men have been generally chosen because considered men of desirable qualities and attainments. Mistakes have been made, but mistakes of judgment, not of helping the designers of ambition. Every interest of the Church requires the life of this spirit and practice. The moment the mitre promises power and position, it becomes a danger to religion. It should be worn only by the humble who exercise the prerogatives of a bishop as being to render a daily account to the great Bishop of souls. "The Holy Ghost has placed you bishops to rule the Church of God." "Man of God," said Paul to Timothy. The people have the best and truest concept of priest and bishop. And the people know the "man of God." For the people is the bishop and priest—never for self. The judgment of the people is safe, as their standard is divine.

As it is in the prerogatives of human liberty to place obstacles against the operation of God's grace, so, too, is it given to human liberty to establish the human against or without the selection of God in divine places. Those who are constituted to establish the bishops in God's Church are invested with the burden of a great responsibility. We must trust to their judgment, and estimate their choice to be a wise one. But even admitting that deception has been practised upon them, or that they have been deceived in their view of one associated by selection to their number, nothing is more deplorable than the discussion of such a matter in the columns of newspapers. No good results; much harm by way of scandal is offered to the faithful. For, as they do not tolerate the interference of the clergy in their political affairs, neither are they edified to learn that political methods may be resorted to by men in spiritual station for advancement in ecclesiastical dignity.

In itself, the danger of such methods is small. Most of the clergy do not take kindly to political methods. If now and then one wins by such means, follow the advice of the Ghost to Hamlet:

> "leave him to heaven,
> And to those thorns that in his bosom lodge
> To prick and sting him."

MORTIMER E. TWOMEY.

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. The Work of a Century.—Father F. X. Kugler begins in the last number of the *Stimmen*[1] a review of the scientific culture of the ancient Egyptians and Babylonians as far as it has been made known through the hieroglyphic and cuneiform literatures. It was in 1802 that Silvestre de Sacy pointed out in the demotic Egyptian text of the Rosetta Stone three groups of signs expressing the proper names of Ptolemy, Berenice, and Alexander. During the course of the same year, the Swedish savant Akerblad successfully divided up these three groups of signs into their phonetic units, and he was thus enabled to determine the whole demotic alphabet. The English physician Thomas Young, and especially the French orientalist François Champollion, advanced along the path of the foregoing pioneers, and were thus led to the discovery of the key to the hieroglyphic text and language. By a strange coincidence, it was in the same year, 1802, that Georg Friedrich Grotefend determined in the old Persian cuneiform text the three sign-groups for Darius, Xerxes, and Hystaspes, and by their means eight letters of the Persian cuneiform script, thus enabling Sir Henry Rawlinson, Mr. de Sacy, and the eminent Irish scholar Hincks to discover the key to the cuneiform Babylonian and Assyrian texts. The present year, therefore, is the centennial of both Egyptology and Assyriology, so that Father Kugler in his article synopsises the results of the labors of a century. Our readers may be acquainted with the writings of Albert Houtin through his short historical treatises concerning special phases of the Church of France during the nineteenth century. At any rate, his past labors have eminently fitted the author for his last contribution to the series in which he reviews the variations of the *Biblical Question* among French Catholics during

[1] Die Wissenschaftliche Kultur einer untergegangenen Welt, *Stimmen*, Heft 4, 1902, p. 365 ff.

the past hundred years.[2] The little work is extremely interesting from start to finish. Auguste Nicolas, Brucker, Corluy, de Broglie, d'Hulst, Glaire, Lacordaire, Lagrange, Lamenais, Lasserre, Ledrain, Lenormant, Loisy, Meignan, Motais, Renan, Roselly de Lorgues, Vacherot, Valroger, Vigouroux, and many other eminent men pass before the reader in panoramic succession. The author does not overlook the influence of great foreign scholars, Mgr. Clifford, for instance, and Cardinal Newman, on French Bible students. He is also careful to note the respective spheres of influence of *L'Enseignement biblique* and *La Revue biblique;* nor does he withhold the pertinent decisions of the Congregation of the Index, or the decrees of the Vatican Council, or again the letters of the Holy Father, whether encyclical or particular. Under these various agencies the reader almost sees the rise and growth of the successive phases of the *Biblical Question* among the Catholics of France: Biblical apologetics, the presentation of the Life of Christ, critical questions concerning the authenticity of the three heavenly witnesses, and the Mosaic authorship of the Pentateuch, the relation of the Bible to geology, Egyptology, and comparative mythology, figure before the reader as things of life and color, of action and reaction. At the end, the author adds a bibliographical list of French publications touching the subject of his little work; we will not quarrel with the author about the completeness of the list, but we may thank him in the name of his readers for having given us so much.

2. Introduction.—Father Lucien Méchineau continues in the *Études*[3] his study on the different methods of proving the divine authority of Sacred Scripture. He does not so much deal with the question in general as study the special problem, "How do the simple and uneducated gain the conviction that all the books of Sacred Scripture are imbued with divine authority?" Catholics, it is true, may consider this as an idle question; but in their dealings with their separated brethren they will be brought face to face with it. Father Méchineau has thought it well to synopsise his articles in order to state his view more clearly. (1) The divine

[2] *La Question Biblique* chez les Catholics de France au xix^e^ siècle, par Albert Houtin. Paris: Alphonse Picard et Fils. 1902.

[3] April 20, 1902, pp. 206 ff.

authority of Scripture implies that Scripture is the word of God, and is our rule of faith and morals; in other words, that it is inspired and canonical. (2) Inspiration and canonicity cannot be proved from any internal characteristics of the Sacred Books, nor are they attested by the inward voice of the Holy Ghost, but they can be known only by divine revelation. (3) Scripture itself testifies to the divine revelation that certain books and passages are divinely inspired and canonical; but the divine revelation that the great bulk of Holy Writ is inspired and canonical can be learned only from tradition. (4) This tradition becomes known to us either by a chain of trustworthy witnesses reaching back to the time when God revealed the foregoing truths, or by the declaration of an infallible teaching authority. (5) Two methods therefore legitimately lead us to the certainty that a book is imbued with divine authority: the historical method, and the method of authority. Father Méchineau urges against Sabatier that this certainty cannot be obtained by the inward testimony of the Holy Ghost, and he shows against Stapfer the insufficiency of the historical method in the case of the uneducated. This class of persons has practically only one way, the method of authority, by which it may reach the certainty that the Bible is endowed with divine authority. The process of reasoning is brief and simple. The Church, her laity, priests, bishops, and sovereign pontiffs believe in the divine authority of all the books of the Bible. Now, if this were false, God could not bless the Church as He does by continual miracles and the eminent sanctity of many of its members. The writer freely grants that part of his argument was stated more picturesquely in the *Revue biblique*[4]: "Les cornettes des Sœurs de Charité sont aussi une apologie, plus encore pour les doctes que pour le peuple." True, this method of reasoning is easy, but it is none the less convincing and scientific.

Dr. Paul Dornstetter has contributed to the *Biblische Studien* a monograph on Abraham[5] and the beginning of the Hebrew people. The author sees in the scientific study of the history of Abraham the real foundation of the history of the Hebrew peo-

[4] October 1, 1901, p. 635.

[5] *Abraham.* Studien über die Anfänge des Hebräischen Volkes. Biblische Studien, vol. vii, Heft 1–3; Freiburg: Herder. 1902.

ple; it is on this account that he opposes most decidedly all attempts to assign Abraham and his age to the realm of myth or legend. At the same time the modern critics' attitude to the great patriarch furnishes us a most striking example of their mistakes and fallacies. Criticism can only destroy; it cannot build up; and while it proclaims intellectual liberty, it is not consistent enough to grant a fair hearing to those scholars that happen to differ from its conclusions. This last statement the author illustrates with bibliographical omissions in Nowack's *Lehrbuch der hebräischen Archäologie*,[6] Smend's *Lehrbuch der alttest. Religionsgeschichte*,[7] Gunkel's *Genesis*,[8] Finke's *Wer hat die fünf Bücher Moses verfasst?*[9] But Professor Dornstetter's object is not wholly polemic. He also endeavors to shed light on the geographical and chronological problems connected with the life of Abraham, and he has succeeded in this beyond the achievement of his predecessors.—We may mention here Professor J. Guibert's work, *In the Beginning*,[10] which considers many questions belonging to the introductory treatises of Bible study. It ascends beyond Abraham to "The Origin of the Universe," "The Origin of Life," "The Origin of Species," "The Origin of Man," "The Unity of the Human Species," "The Antiquity of Man," and "The Condition of Primitive Man." The author intends only to furnish theologians and exegetes with scientific data, without which it would be difficult for them to advance on their respective paths of investigation.—Professor Otto Bardenhewer has published the first volume of his history of early Christian literature,[11] reaching from the end of the Apostolic age to the end of the second century. The author does not deal directly with the origin of the New Testament writings, but he finds it necessary to touch upon the Joannaen question and the authorship of the conclusion of the second Gospel. The reader remembers that the distinction between John the Apostle and John the Elder (or πρεσβύτερος) rests on

[6] Bd. i, p. xii; Bd. ii, p. viii.

[7] Ed. 2, p. x. [8] P. lxxii. [9] P. 23 ff.

[10] *Les Origines*. By J. Guibert, S.S., Superior of the Institute Catholique of Paris. Translated from the French, by G. S. Whitmarsh. Kegan Paul, Trench, Trübner.

[11] *Geschichte der Altkirchlichen Litteratur*. Erster Band. Freiburg: Herder. 1902.

the evidence of a passage of Papias quoted by Eusebius.[12] Professor Bardenhewer (p. 539) points out that Papias mentions St. John twice merely because in his second list he enumerates those that were still living at the time of his historic investigations, while his first list contains the names of the Apostolic witnesses who had taught before the time of Papias. The double mention of John shows that he belongs to both of Papias' categories, not that Papias knew two distinct disciples of the name John. It has become fashionable of late to connect the last twelve verses, either wholly or in part, of the second Gospel with Aristion, a disciple mentioned by Papias in the same passage preserved to us in the quotation of Eusebius. F. C. Conybeare,[13] Harnack,[14] Zahn,[15] and other writers support this new opinion with the weight of their vast erudition and authority. Professor Bardenhewer soberly remarks that there can be no question of any literary activity of Aristion, seeing that antiquity is absolutely silent about it. This disciple, at best, may have been the oral witness whose testimony has been preserved by the inspired writer of Mk. 26: 9–20.—Dr. Joh. Geffcken has just published a critical edition of the *Oracula Sibyllina*.[16] The introductory dissertations fill 56 pages, while 233 pages are devoted to the text, with notes and various readings. Since the Sibylline oracles have numerous points of contact with our inspired books, the new edition will be hailed with joy by many a Bible student.

3. The Life of Christ.—Our readers are no doubt acquainted with the Life of Christ by Mgr. Le Camus; they will therefore be glad to learn that the sixth edition of the work, carefully revised and copiously annotated, has now been published.[17] One of the principal excellences of this work consists in its clear exposition of our Lord's discourses; both their literal sense and their moral import are stated with theological exactness, and it is owing to this characteristic that some critics do not hesitate to

[12] H. E. III, xxxix, 7.

[13] *The Expositor*, 1893, Oct., pp. 241—254; 1895, Dec., pp. 401—421.

[14] *Gesch. d. altchristl. Litt.*, i, 64.

[15] *Forsch. zur Gesch. des neutestamentl. Kanons*, vi, p. 219 f.

[16] *Die Oracula Sibyllina* bearbeitet im Auftrage der Kirchenväter-Commission . . . von Dr. Joh. Geffcken. Leipzig: Hinrichsche Buchhandlung. 1902.

[17] H. Oudin, éditeur, 10 rue de Mézières. Paris. 1901. 3 vols.

assign to Mgr. Le Camus the first place among all French authors of a Life of Christ.—*Vita Iesu Christi ipsis evangeliorum verbis contexta*[18] is a carefully elaborated harmony of the four Gospels. The author agrees in general with Grimm and all those writers who admit four paschal feasts during the public life of our Lord; but in the arrangement of minor details he sees fit, at times, to differ from his predecessors. His notes, though not copious, are to the point; Judas did not receive Communion, and on Easter morning two distinct groups of holy women went to the sepulchre.—The Procurator General of the Hermits of St. Augustin, Father van Etten, is issuing the Life of Christ in three parts, following the chronological order of events. Thus far he has published only a preliminary study on the pertinent chronological questions,[19] and the first part treating of the hidden life of Jesus Christ up to the death of St. Joseph.[20] In his chronological study, Father van Etten placed the birth of Christ on December 25, 748; his death on March 18, 782; the death of Herod between March 28 and April 2, 750; during the public life of Christ he admits four feasts of the pasch. The author construes the hidden life of Christ in accordance with the text of the Gospels, the writings of the Fathers, and Catholic tradition. There are few dogmatic questions concerning the mysteries of the hidden life or the devotion to our Blessed Lady and St. Joseph which the author does not briefly develop. Its erudite piety fits the work to serve equally as a meditation book and as a manual for preachers, —Here may be mentioned a work compiled by Father Ilg from an old book of meditations by a Capuchin monk published in the year 1712 under the title "A Mirror of the Virtues Displayed in the Life and Passion of our Lord Jesus Christ." The compilation is a series of meditations for every day of the ecclesiastical year, suited for the use of priests and religious. Father Ilg, however, is by no means a slavish compiler; he completely recast and remodelled the book. It was in this form that Father Clarke

[18] Philotheus, Sacerdos, Leodii, Dessain. 1901.

[19] *Disquisitio Chronologica*, quo tempore et quamdiu Verbum Incarnatum homo vixerit inter homines in terra; Romæ, Desclée. 1900.

[20] *Vita abscondita Domini Nostri Iesu Christi* chronologice ordinata et descripta iuxta harmoniam quatuor Evangeliorum; Romæ, Desclée. 1901.

found the work, when he put it in an English dress, and brought it out in a new edition.[21] The introduction treats of mental prayer in general and the use of these volumes in particular. The meditations are eminently practical in their bearing, and familiar and almost intimate in their tone.

Turning now to some recent Protestant works on the Life of Christ, the reader will be forcibly struck by the difference of tone and feeling. Professor Charles W. Pearson [22] endeavors to brush away what he calls the legends about the birth and the miracles of Jesus. While he professes to find Jesus, the man, "inexpressibly beautiful and attractive," he has only terms of blasphemy and opprobrium for "the Jesus of Athanasius." Even when the Protestant writer still adheres to the belief in the divinity of Christ, his Life of Christ differs widely from the Catholic. Mr. Dawson [23] began to write "the human Life of Jesus, as it appeared to his contemporaries;" but he found it impossible, abandoned the attempt, and wrote his book "that ye might believe that Jesus is the Christ, the Son of God." In spite of this profession of faith, he depicts the scene in the house of Simon the Pharisee (Luke 7 : 36–50) in a way that must shock all sincere friends of our Lord. Or again, look at the Life of Christ written by Dr. Watson,[24] it has neither the Rabbinic flavor of Edersheim's, nor the sensational picturesqueness of Farrar's, nor the blasphemous flippancy of Pearson's, and still it is not a Life of Christ that will please the taste of a Catholic. Watson's Christ is not the Christ of Galilee, but of London, and Liverpool, and Edinburgh. Ian Maclaren may perhaps be pardoned for employing such conceits in literature; but a theologian can never be pardoned for sketching a Life of Christ that contradicts the gospels. What I have said of Protestant works on the Life of our Lord applies also to non-Catholic works on the mysteries connected with our Blessed Lady.

[21] *Meditations on the Life, the Teaching, and the Passion of Jesus Christ*, by the Rev. A. M. Ilg, O.S.F.C. Edited by the Rev. R. F. Clarke, S.J. 2 vols. New York: Benziger Bros. 1901.

[22] *The Carpenter Prophet*: A Life of Jesus Christ and a Discussion of his Ideals.

[23] *The Man Christ Jesus*: A Life of Christ; Grant Richards, 8vo, pp. 470.

[24] *The Life of the Master*. By John Watson, D.D. Hodder & Stoughton. Imp. 8vo, pp. 311.

A short time ago the third volume of the *Encyclopædia Biblica*[25] came to hand and we found its advanced critical views strictly in keeping with the first two volumes. Turning with some curiosity to the article "Mary," we confess that we felt positively disgusted at the base contentions and the flimsy arguments of the writer. Such weapons hurled at the great Mother of God will slay the slayer.

THEOLOGY.

IN the *Zeitschrift für katholische Theologie* (H. 2), P. Hoffmann considers Dr. Ehrhard's now famous work on Catholicism and the Twentieth Century.[1] There are few recent Catholic books that have been more widely discussed or more diversely judged. The non-Catholic press has accorded it a warm welcome. It has received great praise also from distinguished Catholics, such as Professor Hirn, writing in *Kultur*,[2] Professor Rieder, in the *Katholische Kirchenzeitung*,[3] and the writers of the Austrian Leo-Gesellschaft.[4] On the other hand, various reviewers have denounced the book as dangerous in tendency and inaccurate in its statement of facts. P. Rosler, C.SS.R., has declared that Dr. Ehrhard has put forth the most significant plea for Liberal Catholics since the Vatican Council. P. Hoffmann devotes twenty pages to an examination of this charge, and sustains the justice of it. He contrasts the views put forward in the book with the pronouncements of Pius IX and Leo XIII, and with the English Bishops' Pastoral on Liberal Catholicism. P. Hoffmann indicates as prominent among the errors of Dr. Ehrhard the adoption of, or the tendency toward, the following positions: that we are bound to cling to the Middle Ages only in the matter of dogmatic teaching; that the definition of Papal Infallibility made Catholics more free by confining the limits within which infallible power extended; that, apart from dogma, the Church's teaching has only a relative weight; that the Church leaves it to theology to dis-

[25] Edited by T. K. Cheyne and J. Sutherland Black. New York: The Macmillan Company. 1902.

[1] Stuttgart und Wien. 1902. Jos. Rotsche Buchhandlung.

[2] 1902. Heft. 3. [3] 1902. Nr. 16.

[4] *Allgemeines Litteraturblatt*, Nr. 1, Jan. 1, 1902.

cover the proper method to be pursued in forming ecclesiastical discipline; that the authority of the Roman Congregations is to be minimized. With regard to historical matters, the critic complains that the author judges the Church too severely, and her opponents too mildly; that he does not maintain the impartiality which he professes. Attention is drawn to the following statements: In many quarters of the Church, the prevalent sentiment is to honor the old, while despising the new; Catholics feel bound to approve of everything done in the Church of the Middle Ages, and to defend everything that their opponents assail. Other tendencies of Dr. Ehrhard are noted as being objectionable, such as the eulogizing of Bruno, the holding up of the Jansenists as objects of reverence, the exaggerations of the share taken by the modern world in developing respect for individuality and internal religion, the depreciating of union between Church and State, the criticizing of a universal propagation of practices and devotions that originate among the Latin races, the readiness to attack Scholasticism and the Inquisition and the Jesuits and the Syllabus. It is noted as a bad sign that Dr. Ehrhard's volume has received great praise from the anti-Catholic and even from the anti-Christian press.—In the same magazine, P. Kneller concludes his article on St. Peter's Roman episcopate, taking up mainly the objections made by Lightfoot, that the early lists have the name of Pope Linus in the first place, and that the Patristic testimony proves too much, as Dionysius of Corinth, Irenæus, Clement of Rome, and Tertullian join the names of St. Peter and St. Paul when referring to the Roman See. In answer to the first objection, it is to be remembered that the genuine texts of these lists is still doubtful, and that, even if they are genuine, they are capable of being interpreted in a way conformable to the Catholic position. As to the second objection, a careful examination of the passages in question shows the difference in the positions of the two Apostles to have been recognized by these Fathers.

In the *Annales de Philosophie Chrétienne* (April), Abbé X. begins a series of papers on Apologetics, with a discussion of the origin and meaning of the word. Apology, or Απολογία, was first used in its present sense in the New Testament. The word Apologetic comes from Germany, having been used first by Planck

in 1794. Apologetic originally signified the science of the verification of Christianity; while Apology signified this verification itself. To-day this usage is somewhat modified, and Apologetic refers to a defence of Christianity in general, or in its fundamental truths; while Apology has regard to particular doctrines. As a matter of fact, and despite the opinion of some, it seems that an accurate definition of what is meant by Christianity must precede its defence; for one cannot defend any of the spurious forms of Christianity.—Contributions from various sources appear in the same number of the *Annales* in answer to the charges contained in Mgr. Turinaz's now famous brochure on "perils to the faith." PP. Denis, Péchegut, Martin, Quiévreux, and another, comment with no little severity on certain statements of the Bishop affecting the orthodoxy of their writings. Most of the persons referred to by Mgr. Turinaz have been more or less identified with the movement that passes under the name of "the new apologetic."

In the *Revue du Clergé Français* (April 1), P. Boudinhon, writing on the mode of choosing bishops, begins with a discussion of the possibility of codifying the canon law, and points out the many difficulties that stand in the way of such an attempt. At present, the canonical situation is so different in the various regions that an universal code would be partially inapplicable to at least half the world. The nomination of bishops offers a good illustration of the legislative changes induced by differences of time and place. In the first ages the people, the clergy, and the episcopate coöperated in the choosing of a new bishop. The first change was the exclusion of the lower classes; then all the laity were dispensed with; then the rural clergy were excluded; and finally the cathedral clergy, or the chapter alone, became the electoral body. This condition lasted up to the twelfth century, and it is the one contemplated in the *Corpus Juris*. But it was modified by the intervention of the Sovereign Pontiff, who, in the case of certain sees, reserved the right of nomination to himself, and gradually extended this practice until, in the fifteenth century, a reaction took place and concessions began to be made by the Holy See to the civil power. Since the Reformation it has been necessary to have different arrangements in the different countries; and to-day four forms of nomination are used—election, nomi-

nation by the civil power, recommendation, and direct Papal appointment. These four methods all exist in the Oriental Churches too. Election by diocesan chapter obtains to-day in Switzerland, Germany (except Bavaria and Alsace-Lorraine), and in two dioceses of Austria. Civil nomination obtains in France, Austro-Hungary, Bavaria, Spain, Portugal, and Peru. Local ecclesiastical recommendation is the practice in the English-speaking countries generally—that is, in Ireland, England, Scotland, the United States, Canada, Australia—and also in Holland and the greater part of Latin America, as well as in missionary countries. Papal appointment obtains in Italy, Luxembourg, Montenegro, Belgium, Alsace-Lorraine, and practically in Mexico and Brazil. In Russia a special régime obtains by virtue of an agreement between the Holy See and the Czar.

In the issues of the *Revue* for April 1 and 15, P. Chauvrillard writes on the conflict between faith and science as depicted in a recent book by M. le Dartec, Professor at the Sorbonne, and a pronounced materialist. Following the lead of M. Fonsegrive's *L'Attitude du catholique devant la science*,[5] the reviewer answers many objections, and shows that the truth of religion is really manifested by rational proofs, and that therefore religion must be ranked as a science; that arguments based on authority are valid scientifically; and that in consequence there need be no conflict between science and faith from the viewpoint of principles. Going on to consider particular questions, one sees that true science is not opposed to Catholic doctrine either in the matter of Scriptural inspiration or in that of miracles. A long examinaton is then made of the difficulties advanced against the existence of a spiritual soul. P. Tauzin, in the same magazine, writes that though tactics vary, the essential principles of Apologetics always remain the same; and he comments on the fact that our Lord used other proofs of His mission than miracles, namely, the manifestation of truths with which men of good will felt instinctive sympathy. This harmony of nature and religion is what "the method of immanence" wishes to insist upon.

In the *Études* (April 20) P. Méchineau proposes a method of demonstrating the Canon of Scripture easier than the historical

[5] Collection *Science et Religion*. Paris: Bloud et Barral.

method which necessitates a laborious searching for traditions that go back to the Apostolic age. The easier method is to consider the writings of the Fathers, the faith of the Christian people, and the teaching of the pastors, not merely as echoes of the original teaching, but as in themselves possessed of decisive value. In other words, we are to believe that the Church is infallible in her beliefs and in her teachings. This method, the method of authority, is rejected by Protestants and by rationalists; but it is valid, nevertheless, and its force must be admitted even by them, when once we have demonstrated to them the infallible teaching power of the Church by the use of the historic method so dear to them. The dispute between M. Sabatier and M. Stapfer serves to show that in the case of unintellectual persons the historical method must give place to the method of authority.—The *Civiltà Cattolica* (April 19) contains an article on the education of the young clergy as conceived by the present Holy Father; and insists on the fact that it must be substantially distinct from that of other young people, and that, therefore, critics of ecclesiastical seminaries are making a mistake when they contrast clerical institutions with those where modern methods have been adopted, as if these latter were models to be imitated.

In the *Theologische Quartalschrift* (Heft 2), P. Funk praises an article in the new periodical *Oriens Christianus*, by A. Baumstark on the non-Greek texts parallel to the Eighth Book of the Apostolic Constitutions.—P. Kneller goes minutely into the question of the exact date of the martyrdom of St. Cecilia.—P. Minges writes on the theology of Duns Scotus, and complains of the very superficial acquaintance with his works on the part of a number who have undertaken to comment upon them. Erdmann, the Protestant, and Schwane, the Catholic, for instance, have said that Scotus held that a thing could be true in philosophy and false in theology; but this charge can easily be refuted by a reference to the passages cited and by a careful consideration of the context. So again, Seeberg and Schwane can be answered in the same way, when they declare that Scotus held that a man could be in the state of grace and in the state of sin at one and the same time, at least from the point of view of the absolute power of God. As to the passages referred to by Schwane in regard

to this point, Dr. Funk says: "I cannot examine them, because I cannot find them. Certainly they are not at the places, or even in the *Quaestiones* cited." Other misrepresentations of Scotus sometimes made are that he predicates "being" univocally of God and of creatures; and that he denies the probability of the Immaculate Conception of the Blessed Virgin.

In the *Dublin Review* (April), Father Freeland gives an interesting study of St. Gregory Nazianzen as revealed in his letters, commenting on the pointedness, the elegance, and the richness of his style. His literary culture and his strongly sympathetic and affectionate nature also become evident, as well as his tendency to occasional harshness and brusqueness. His spiritual loftiness is always maintained, however. It is easy to see that these letters give a juster and higher estimate of the Saint than do his Orations.—In the *American Journal of Theology* (April), A. C. Zenos sketches a new movement in French Protestantism, formed into a theological system in the writings of Professor Ménégoz of the Sorbonne. It has received the name of Symbolofidéisme; and its two chief representatives are Sabatier and Ménégoz. In this system the essence of religion is made to consist in inner submission of the heart to God after a fashion which can be represented intellectually only by symbols. This inner submission is true faith, and it constitutes the real essence of religion; dogmas are not essential and are legitimate only when they are modifiable; since the Mosaic age men have been coming to see with ever-increasing clearness that faith alone suffices to establish due relationship between man and God. This new movement represented by the writers above mentioned is in the line of a departure from the older Protestantism of the school of Montauban, and centres about the University of Paris. It looks upon occasional, or better, frequent doctrinal reconstruction as a necessary condition of healthy religious thought. Belief in the infallibility of the Bible is not to be made an article of faith. The Trinity is represented as God manifested under three different modes. In general character, the system approaches Ritschlianism in Germany, and the school represented in England by Principal Fairbairn, Professor Clarke, and Dr. Gordon.—In the *Bulletin de Littérature Ecclésiastique* (January and March), P. M. writes upon the same

subject and says that M. Ménégoz has demonstrated with irresistible logic that his own conception of orthodoxy is the only possible one for Protestantism. The issue lies between subjectivism and Catholicism; between perfectly unhampered investigation and an infallible Pope. If one can be a Christian without accepting the teaching of Jesus in His own sense, then the name of Christian cannot reasonably be refused to the followers of Cakya-Mouni, Mahomet, Spencer, or Renan. In short, we can perceive more clearly each day the truth of the remark made by M. Monod (in the *Revue Historique*, May, 1892): "Protestantism is only a series and collection of religious forms of free-thought."—The *Church Quarterly Review* (April) gives an account of the changes in the religious attitude of English Dissenters during recent years, and tells how they have gradually grown away from their old strongly anti-Catholic positions, having abandoned the original Protestant theory of conversion as a miraculous transformation and also nearly accepted the doctrine of sacramental grace. Together with this manifestation, they evince a tendency to Latitudinarianism. The respective merits of infant-baptism and adult-baptism are amicably discussed by Congregationalists and Baptists. The Virgin-birth, the Resurrection, prophecy, the Gospel miracles in general, all are treated as open questions—while eschatology is let severely alone.—Another interesting article in the same magazine is a long criticism of Canon Henson, whose recent attack on the Apostolic origin of the episcopate has excited so much comment. The present critic deals not with the scholarly question as to the historic origins of the hierarchy, but with the traditional stand taken by the Anglican Church; and he maintains that belief in the divine origin of the episcopate is a real test of membership in the Establishment.

PHILOSOPHY.

With the Ancient Sages.

EACH of the Samhitas, or collections of the Vedic hymns, has its own Brahmanas, or set of ritualistic observances and illustrations. These have, of course, comparatively little value for the student of Indian philosophy. There is, however, in the

Aitareya-Brāhmana, attached to the Rig-Veda, a passage which shows that the acute Hindū observer has made astronomical guesses which anticipated by 2000 years the Copernican theory: "The sun never sets or rises. When people think to themselves the sun is setting, he only changes about after reaching the end of the day, and makes night below and day to what is on the other side. Then, when people think he rises in the morning, he only shifts himself about after reaching the end of night, and makes day below and night to what is on the other side. In fact he never does set at all. Whoever knows this, that the sun never sets, enjoys union and sameness of nature with him and abides in the same sphere."[1] Just why this bit of astronomical information should secure to its possessor a sun-like nature and companionship, the Hindū seer has not chosen to state, probably because it was a fragment of that esoteric wisdom, the Jñāana-kanda, the second branch of the Veda, which was reserved for the select few who are capable of true knowledge. And what is this true knowledge? The unity of all being: in other words, that there is but one real Being in the universe, which Being also constitutes the universe. This vague pantheistic principle, which appears to represent the supreme effort of the Hindū mind to regain its hold on the primitive monotheism, after it had faded away into polytheism, runs through the Mantras, is applied in the Brahmanas, and takes its place in the various systems of philosophy that grew out of the Upanishads. The Upanishads are the collections of speculative and mystical doctrines which constitute the third division of the Veda. The principal Upanishads have been rendered accessible in English by Max Müller, in *The Sacred Books of the East.* Few but specialists, like the late distinguished Oxford professor, will have the patience to make their way through the wastes of absurdities, puerilities, to say nothing of the obscenities, that make up so much of the Upanishads. Fortunately some of the real gems of thought have been collected from out the wilderness and the swamps. The following, gathered by Mr. Williams, deserves presentation here as illustrating the Hindū wisdom in its pure and mystical strivings:

[1] Williams' *Indian Wisdom*, p. 35.

Renounce, O man, the world, and covet not
Another's wealth,—so shalt thou save thy soul.
Perform religious works,—so may'st thou wish
To live a hundred years; in this way only
May'st thou engage in worldly acts, untainted.
To worlds immersed in darkness, tenanted
By evil spirits, shall they go to death,
Who in this life are killers of their souls.
There is only one Being who exists
Unmoved, yet moving swifter than the mind;
Who far outstrips the senses, though as gods
They strive to reach him; who, himself at rest,
Transcends the fleetest flight of other beings;
Who, like the air, supports all vital action.
He moves, yet moves not; he is far, yet near;
He is within this universe, and yet
Outside this universe; whoe'er beholds
All living creatures as in him, and him—
The universal spirit—as in all,
Henceforth regards no creature with contempt.[2]

The six systems of philosophy that grew out of the Upanishads are thus arranged by Mr. Williams:

1. The Nyāya, founded by Gotama.
2. The Vaiséshika, by Kanāda.
3. The Sān-khya, by Kapila.
4. The Yoga, by Patanjali.
5. The Mīmānsā, by Jaimini.
6. The Vedānta, by Bādarāyana or Vyāsa.

Although sufficiently varied in their contents to be considered distinct systems, they have a certain communality of doctrine which indicates the prior philosophical and naïve attitude from which they all radiated. The "rationalistic Brahmanism," as Professor Williams designates this common faith, holds, in the first place, the eternity of soul. But soul was of two kinds—the supreme soul (Brahman), and the individual soul of living beings. The personal soul of every human being, just as the supreme Soul, was thought to be eternal retrospectively and prospectively. The immortality of the human soul was so obvious a truth to the Hindū mind that he seemed not to have thought of formulating any

[2] Williams' *Indian Wisdom*, p. 38.

argument in its support. "There are scholars so surprised at this unwavering belief in a future and an eternal life among the people of India, that they have actually tried to trace it back to a belief supposed to be universal among savages who thought that man left a ghost behind who might assume the body of an animal or even the shape of a tree." As Max Müller observes, this is "a mere fancy," and even if not disprovable, it "does not thereby acquire any right to our consideration."[3]

One of the most ancient and important of the Upanishads opens with the story of Naciketas, a pious youth who, having been devoted to Death by the priests, goes to the abode of Death, where, having propitiated Yama, he is given the choice of three boons. The third of these boons is knowledge of the soul's future existence. After much expostulation Yama answers the youth thus:

> The good, the pleasant,—these are separate ends,
> The one or other all mankind pursue;
> But those who seek the good, alone are blest;
> Who choose the pleasant miss man's highest aim.
> The sage the truth discerns, not so the fool.
> But thou, my son, with wisdom hast abandoned
> The fatal road of wealth which leads to death.
> Two other roads there are all wide apart,
> Ending in widely different goals—the one
> Called Ignorance, the other Knowledge—this,
> O Naciketas, thou dost well to choose.
> The foolish follow ignorance, but think
> They tread the road of wisdom, circling round
> With erring steps, like blind men led by blind.
> The careless youth, by lust of gain deceived,
> Knows but one world, one life; to him the Now
> Alone exists, the Future is a dream.
> The highest aim of knowledge is the soul;
> This is a miracle beyond the ken
> Of common mortals, thought of though it be,
> And variously explained by skilful teachers.

Then having further indicated the value of spiritual knowledge, Yama concludes:

> The slayer thinks he slays, the slain
> Believes himself destroyed, the thoughts of both

[3] *Six Systems of Indian Philosophy*, p. 139.

Are false, the soul survives, nor kills, nor dies;
'Tis subtler than the subtlest, greater than
The greatest, infinitely small, yet vast,
Asleep, yet restless, moving everywhere
Among the bodies—ever bodiless—
Think not to grasp it by the reasoning mind;
The wicked ne'er can know it; the soul alone
Knows soul, to none but soul is soul revealed.

A second tenet of the common philosophical creed of India was the eternity of the world substance, the material cause out of which the universe was supposed to be evolved. The belief probably grew out of a principle which the pagan mind everywhere fixed upon once the tradition of the primal revelation of creation had disappeared: *Ex nihilo nihil fit,—A satah saj jâyeta kutas,*— "How can an entity be produced out of a non-entity?" or, as Lucretius evpressed it,

Principium hinc nobis exordia sumet,
Nullam rem e nihilo gigni divinitus unquam.

The Hindū seems to have regarded the soul as a sheer thought, and herein to have anticipated by several millennia the Cartesian definition, *l'âme c'est la nature qui pense.* The soul, however, "can only exercise thought, sensation, and cognition, and indeed can only act and will, when connected with external and material objects of sensation, invested with some bodily form and joined to mind (*Manas*), which last (*i. e.* the mind) is an internal organ of sense—a sort of inlet of thought to the soul—belonging only to the body, only existing with it, and quite as distinct from the soul as any of the external organs of the body." This conception of the *mind* (not the *soul*) finds its parallel again in the verse of Lucretius:

"Primum animum dico (mentem quem saepe vocamus)
In quo concilium vitae regimenque locatum est,
Esse hominis partem nihilo minus ac manus et pes
Atque oculi partes animantis totius extant."

The union of soul and body produces bondage and misery. The soul thus comes to perceive objects through the senses, receiving therefrom impressions of pleasure and pain, consciousness of personal existence, results, and then action. Action, good or bad, entails bondage and must inevitably be rewarded or punished eternally. "An evil act follows a man, passing through a

hundred thousand transmigrations; in like manner the act of a high-minded man. As shade and sunlight are ever joined together, so an act and the agent must stick close together."[4] These consequences of action are not worked out simply in a future state of happiness or misery, but in the soul's migration through countless lower forms of existence. This conception of transmigration was never subjected to philosophical demonstration, but was regarded as self-evident, and with the exception of the Châr vâkas or Materialist no Hindū school or sect seems to have questioned it. In the old Vedic time a joyful view of life prevailed in India, unclouded by that darker mystery which afterwards oppressed the mind of the nation; life was not a burden, but a blessing, and its eternal endurance after death was longed for as the reward of pious conduct. Later on we find this innocent joy of living transformed into a conviction that the existence of the individual is a journey full of torture from death to death. How shall we account for this mysterious darkening of mind and hope? Voltaire, ever ingenious to find a materialistic source for religious beliefs, traces the origin of the metempsychosis conception to a hygienic precaution. Meat on the whole being injurious to health in the Indian climate the killing of animals was forbidden. The prohibition was next associated with religious observances, and the animal became afterward the object of reverence and worship. Gradually the whole animal kingdom grew to be regarded as but an extension of the human race, and from this conception to the general belief in the continuance of human life in the bodies of animals the step was easy. This hypothesis, it need hardly be added, has long since been rejected.[5]

It will not be difficult to find a connection between the doctrine of transmigration and that of pantheism, into which the speculative Hindū lapsed, as was said above, in his effort to transcend polytheism. In the Brihad-aran-yaka Upanishad we read: "As the web issues from the spider, and as little sparks proceed from fire, so from the soul proceed all breathing animals, all worlds, all the gods, and all beings." Again in the Chandogya: "As the spokes of the wheel are attached to the nave, so are all things attached to life. Thus life ought to be approached with

[4] *Pancatanria*, II, 135

[5] Garbe, *Philosophy of India*.

faith and reverence and viewed as an Immensity which abides in its own glory. It is the soul of the universe. It is God Himself. The man who is conscious of the divinity incurs neither disease, nor pain, nor death." Life, therefore, had a deeply moral and religious significance. Substituting emanation for creation, the Hindū measured the imperfection of things by their degree of separation from their first principle. As man recedes from that principle he is sullied by sin. His return and moral purification can only be effected by penitence, by renunciation of the world and of sensuality. Thus may he enter quietly into himself and discover at the core of his finite self the infinite self, and regain happiness by union with God. From this doctrine of return to God may have arisen the idea of metempsychosis. Souls that during the present state have departed farthest from the Infinite Life by sin, are cast after death to the lowest scale of finite beings, stones, plants, animals, etc., and passing successively through these various stages are purified and rendered fit for reabsorption in the primal life whence they had emanated. Hence the supreme purpose of all philosophy is to teach the individual to abstain from all action, from liking and disliking, from loving or hating. "The living personal soul must shake off the fetters of all action, and getting rid of body, mind, and all sense of separate personality, return to the condition of simple soul." This is Nirvana, "the being blown out" of existence. This is the *summum bonum* of Brahmanism; "this is the only real bliss—the loss of all personality and separate identity by absorption into the supreme and only really existing Being—mere life with nothing to live for, mere joy with nothing to rejoice about, and mere thought with nothing on which thought is to be exercised." "Not to be" is the highest aim and the supreme result of Hindū philosophy and religion.[6]

With the Recent Philosophers.

Whilst the recollection of Benjamin Kidd's recent endeavor to show how, "through all the spheres of ethics, of politics, of philosophy, of economics, and of religion there runs the dominating meaning of a cosmic struggle," is still fresh in one's mind, it is gratifying to read Professor Ladd's strong protest against what

[6] Williams, *op. cit.*, p. 70.

may be called the "biologizing tendency" which the author of *Principles of Western Civilization*[7] shares with Spencer, Comte, and other advocates of universal evolutionism. So long as the theory of biological evolution remains on its own grounds, Professor Ladd concedes that "the philosophy of human morality need raise no objection to its speculations, however well or ill founded they may be." *There* "the struggle for existence" may best be treated as a bare, unmodified, and brute fact. But when biological science proposes to employ the same method, and to regard the phenomena from an unchanged point of view, the *moral* life and *moral* development of man being the subject for investigation, its proposal deserves the most prolonged and searching criticism.[8] The effects, theoretical and practical, which Professor Ladd discerns as resulting from "the intrusion of biology into the sphere of ethics," are grave enough to demand serious consideration. It is in part under the influence of this intrusion "that we are witnessing a return to the brutish point of view, to the doctrine of the right of might, to the concealed or expressed opinion that it is justifiable for the strong to go as far as they can by way of pushing the weak and the unfortunate over the wall" (p. xi). The attempt to reduce ethics to a specialized department of biology is of course one of the manifestations of that purely naturalistic world-view which, though it has always had a singular attractiveness for the "natural" man, has gained a special potency in recent times by allying itself with the physical sciences to which we owe so many of the conveniences and luxuries of our temporal life. Another indication—it might likewise be called a cause—of that world-view is discernible in what Professor Ladd terms "the relatively low and nerveless condition of the current Christianity." The ethically didactic and prophetic tone of the public teacher is just now especially unpopular and ineffective. Moral principle commands a relatively small amount of attention. The great political, commercial, and social problems are not usually discussed from the predominatingly moral standpoint. The tone of the prevalent moral sentiment is neither strenuous nor lofty. The presence of baleful "double morality" is quite generally either openly proclaimed or secretly tolerated.

[7] New York: Macmillan.

[8] *Philosophy of Conduct.* By George Trumbull Ladd. New York: Scribner.

The high ideals of the best ethical teachings of the past—even, and especially, of the New Testament—are not taken to heart, or made the models of actual living. And in all this the multitude who compose the existing Christian organizations—with a considerable number of notable and noble exceptions—take the part of silent acquiescence, if not of unquestioning or bewildered conformity, rather than of remonstrance and opposition (p. xiii).

It is seldom one hears from the chair of philosophy in any of our secular universities so strong an arraignment of the prevailing moral standards. Much more rare is it to receive from these institutions so thorough and, on the whole, so sound an exposition of the fundamental principles and ultimate ideals of the moral life as is given in the work at hand. The English language contains so sparse a philosophical literature deserving commendation from a Catholic point of view, that it is most gratifying to find in this volume, as in the other works by the same author, so much that harmonizes with the system of philosophy taught in our schools. Indeed, there are in English no works by a non-Catholic writer that we would so unhesitatingly recommend the student who has made himself thoroughly acquainted with that system to read and re-read, as the series of volumes by Professor Ladd. The author recognizes the spirituality of the human mind, and has no respect for the empiricism that would construct *a psychology without a soul.* Ethics, too, he maintains, must sink its roots deep in the immaterial side of man's nature; and there is no portion of the present volume so thorough and so forceful in expression as well as in thought, as the chapter in which God, the World-Ground, is proved to be the ground likewise of morality.

We do not mean our commendation to extend to every position and argument maintained in this or any preceding work by Professor Ladd. He has evidently made no special study of Catholic philosophy, and this omission must inevitably manifest itself in a work claiming to deal with either metaphysics, psychology, or ethics. We can hardly expect Professor Ladd or any other non-Catholic author to realize this fact; but we might fairly expect that allusions to our philosophy should be based on justice and adequate knowledge. A singular instance of the lack of both of these qualities is noticeable in the work at hand. To

quote the passage will be ample justification of our criticisms. The author is treating of "double morality," an ethical system or view that assumes divers forms,—amongst others that of maintaining a distinction between higher and lower morality.

"The lower is, perhaps, the morality of the laity; the higher, that of the clergy; or the lower is the morality of duty merely, and the higher that to which the merit of some special divine favor is attached. In this way piety and morality, instead of being drawn together and made to impart each to the other its peculiar strength, are further separated. The two ideals are rendered antagonistic rather than complementary and reciprocally assisting. Thus the great Church Father, Thomas Aquinas, in his effort to combine 'ecclesiastical supernaturalism' with the ethical views of Plato and Aristotle, made a sharp division between the cardinal virtues of the Greek ethics—wisdom, justice, self-control, and courage—and the three supernatural virtues of faith, love, and hope. It is easy to see how this division may be used to withdraw from the virtue of wisdom the support of faith in the Divine goodness, to take away from justice the warming and vivifying influence of the Divine love, and to withhold from self-control and courage the support, which they so sorely need, of a cheering religious hope. But religious faith should inspire wisdom; love should infuse justice; and hope should sustain courage" (pp. 580–81).

We pass by the assertion that the great Church Father (Doctor) sought "to combine 'ecclesiastical supernaturalism' with the ethical views of Plato and Aristotle," the "sharp division" drawn between the cardinal virtues wisdom (prudence), justice, self-control (temperance), courage (fortitude) on the one hand and the three supernatural virtues faith, hope and charity on the other would have to be misinterpreted and sorely abused (not used) in order to effect the baleful disturbance in the virtuous life which Professor Ladd indicates. In the Thomistic system the intellective "faculty" is the immediate subject of both wisdom (prudence) as a natural virtue (habit) and of faith as a supernatural virtue. The generating cause, object, and motive of the two virtues are distinct; but since both have their simultaneous residence in the same simple "faculty," the intellect, where can be the danger of the one withdrawing its influence from the other? Or how shall the distinction between a natural and a supernatural virtue "take away from justice the warming influence of the Divine love," since both justice and love (charity) function in the same simple psychical faculty, the will?

Other books of interest for the student of philosophy are noticed in the BOOK REVIEW of the present number.

Criticisms and Notes.

THE RISE OF RELIGIOUS LIBERTY IN AMERICA. A History. By Sanford H. Cobb. New York: The Macmillan Company; London: Macmillan and Co. 1902. Pp. 541.

Mr. Cobb's thoughtful and detailed analysis of the facts and principles from which have grown the characteristic freedom of conscience and the recognized liberty of worship in American republican institutions forms a contribution to the political rather than to the religious history of the United States. The author's aim was to exhibit in "proper historical sequence those influences and events which guided the American republics to their unique solution of the world-old problem of Church and State—a solution so unique, so far reaching, and so markedly diverse from European principles as to constitute the most striking contribution of America to the science of government."

In the introductory chapter the author defines the American principle, marking the distinction between it and what he styles the "old-time theories of Church and State." The fundamental conception underlying the European system assumed the necessity of a vital relation between Church and State, whilst the American principle declared this "fundamental idea to be oppressions of conscience and abridgments of that liberty which God and nature had conferred on every living soul." The American principle, therefore, defined that "neither should the Church dictate to the State, as having peremptory jurisdiction over things civil; nor should the State interfere with the Church in its freedom of creed or of worship, in its exercise of ordination and spiritual discipline; *nor yet should the individual be subjected to any influence from the civil government toward the formation or refusal of religious opinions or as regards his conduct thereunder*, unless such conduct should endanger the *moral order* or safety of society" (p. 2).

We have emphasized the latter part of Mr. Cobb's definition because it is of elementary importance in the practical solution of difficulties arising from a consistent endeavor to adjust the relation of the civil law to the exercise of the inalienable right of conscience and worship conferred by God upon His creatures. "In every community it is the attitude of the law," says our author, "which defines

the measure of religious liberty enjoyed. According as the civil law interferes with religious matters by direct control, by establishment of a State-Church; by preference of one form of religious organization to the prejudice of others; by the exclusion from civil rights of the followers of any specified form of religion; or as it expressly abstains from all such interference, preference, or control, will the measure of religious liberty be declared" (p. 10).

All this is plausible, and the truly reverent spirit with which the author states and illustrates the fundamental principle which his work is intended to defend, captivates the reader from the very outset. His arguments are drawn from those phenomena which in the process of our national or civic development have shown themselves favorable to the contention, first, that absolute separation of Church and State is not only possible for the upholding of public morality and the preservation of sound ethical principles in government, but also that such separation is the ideal condition intended by God for the government of the world.

Let us admit as true all the facts that Mr. Cobb has brought to bear in demonstration of his subject; that practically there is amongst us the fullest recognition of liberty of conscience and freedom of worship; and that this is the result of the reaction against one-sided despotism, either civil or religious, of which past European history is a continuous illustration not to be ignored or denied. And yet, unless we are willing to run counter to the first principles of ethics, and to ignore a host of well demonstrated facts, we should be illogical if we accepted the author's definition of the principle of liberty of conscience or the legitimacy of his deductions. We take it to be Mr. Cobb's position that morality and civil government cannot well be divorced, for he expressly states it to be the province of the civil authority to check any movement in the State which could endanger the moral order. Now the moral order depends on the conformity of conscience with certain laws that come to man from without—say the Ten Commandments. They may exist in the heart like germs capable of later external growth; but they may also be smothered and become extinct in the individual or in classes by education. If the State would uphold the moral order among its subjects, it must appeal to these laws. But the sole sanction of the moral law comes from an authority recognized to be superior to man and therefore not to be questioned; in other words, our authority for the moral law is neither established by popular vote, nor forces itself upon the con-

victions of the individual, like the laws of physical necessity. There is but one guarantee for the permanent recognition of such authority, and that guarantee lies in religion, that is to say, in the acceptance of the dogmatic principles of God's existence, of man's dependence, responsibility, and ultimate destiny for a life to which his earthly career is but a preliminary. Out of these dogmas there flows as a natural and logical consequence the necessity and the existence of a revelation such as Christianity recognizes, of an authoritative tribunal to guard that revelation and to render it applicable to the race and the individual under varying circumstances of time, place, and personal capacity. Morality cannot be separated from positive religion any more than good civil government intended to secure the safety of society can be separated from the observance of moral law. This is true at least *in principle*, and our criticism of Mr. Cobb's position is directed only against the proposition which elevates the separation of Church and State to the *ideal* condition of perfect government assumed to have been evolved, if not discovered, by the founders and legislators of the American Republic. God Himself gives us the model for an ideal government in the Hebrew theocracy. The restoration of man to his primal and perfect condition implies a reformation of his spiritual life by means of an organism that is of the physical, the external order, and therefore subject to control from without. And whilst it is true that the physical or external and the spiritual are of wholly distinct categories of being, and require entirely different means of sustenance, they are not therefore separable in their ideal purpose of sustaining each other. The duty of giving to Cæsar what belongs to Cæsar, and to God what belongs to God, was never intended to be construed into an approval of Cæsar's reigning by any other authority than that of God. It simply meant that the duty we owe to the spiritual authority is distinct from that which we owe to the temporal authority. The duties may be distinct without the authority being separate. Just as spirit and matter are distinct in their nature and in the means used for their sustenance, so are Church and State, that is, the spiritual and the temporal order which make for man's preservation, entirely distinct as to category; but they were not intended in God's original plan to work separately, nor can they perform *perfectly* their functions to the ultimate good of society, unless they work in union. We have pointed out a sophism which affects Mr. Cobb's principal argument. For the rest, we admit readily that there are excellent things in this volume; and Mr. Cobb's aim is

entirely one that makes for loyalty; but even if the "Romanist," whose past he invokes, were not at a disadvantage, the principle which the author lays down is built on a sophism.

ELEMENTS OF POLITICAL ECONOMY. With some applications to questions of the day. By J. Laurence Laughlin, Ph.D., Head Professor of Political Economy in the University of Chicago. New York, Cincinnati, Chicago: American Book Company. 1902. Pp. xxiv—384.

CIVICS FOR NEW YORK STATE. By Charles DeForest Hoxie, Member of the New York Bar. New York, Cincinnati, Chicago: American Book Company. 1902. Pp. 368.

Two useful books intended primarily for the school-room, but serviceable also for the general reader. *Civics for New York State* treats of those government institutions and methods concerning which every intelligent citizen should have exact information. The matter is treated from an historical as well as an explanatory viewpoint. A fresh style, happy in its illustrations, sustains the interest of an otherwise difficult and unengaging subject.

Laughlin's *Elements of Political Economy* in its former edition will be familiar to students of the science. The present revision consists in a more succinct statement of economic principles and some additional matter relating to the law of satiety and final utility in regard to the expenses of production; an explanation of the industrial system as modified by the time element; an adjustment of consumption to general economic principles; an enlarged statement of the development of the division of labor and a brief discussion of trusts.

It may be well to note that the author believes that the fundamental principles of economics are instinct with morality, and that questions like the "labor problem" are not to be settled by legislation but must "be met by all the forces which make for Christian character and self-mastery." We miss in his books of reference such important works as Devas' *Political Economy; Groundwork of Economics; The Family;* Antoine's *Cours d' Economie Sociale; Les Ouvriers Européens* and the other masterly works of Le Play; Bache's *Staatslexicon,* now going through its second edition. Indeed, it is singular that a "Teacher's Library," such as Professor Laughlin has selected, should include no work written from the standpoint of Catholic philosophy on economics.

DEMOCRACY AND SOCIAL ETHICS. By Jane Addams, Hull-House. Chicago. New York: The Macmillan Company: London: Macmillan & Company. 1902. Pp. ix—277.

The preceding volumes of the *Citizen's Library* have been devoted mainly to the theory of civics and economics. The present volume is more directly practical and professedly suggestive rather than instructive. It brings together a number of essays that had previously appeared in leading reviews. They treat of charitable effort, filial relations, household adjustment, industrial amelioration, educational methods, and political reform. The discussion reveals the author's personal contact with the human subjects to which the several topics relate, and keeps well before the reader's mind that "the cure for the ills of Democracy is more Democracy." Democracy is not here used in any political sense, but as expressing "a rule of living and a test of faith," a reaching out of sympathy and an endeavor to ameliorate the condition of the people who need and suffer; a self-adjustment to the social test set forth in our Lord's portrayal of the Judgment Day.

THE MORAL LAW, OR THE THEORY AND PRACTICE OF DUTY. An Ethical Text-Book. By Edward John Hamilton, D.D., late Professor of Philosophy in the State University of Washington. New York and London: Funk and Wagnalls Company. 1902. Pp. x—464.

Doctor Hamilton has written several well-known books on psychology and logic, the chief of which are *The Human Mind*, *The Perceptionalist*, and *The Modalist*. The present work reflects considerable acquaintanceship with the literature of the subject. The positive doctrine is on the whole sound and clearly expressed, and the criticism of opinions adverse to the author's own is generally just and moderate. Intended primarily as a text-book, the method and style are didactic. It need hardly be said that the work shows no familiarity with Catholic philosophy. St. Thomas, it is true, is quoted several times, but somewhat unhappily, both for the author and the passages cited. For example, at page 211, we find St. Thomas' (it is rather St. Augustine's) classic definition of virtue: "*virtus est bona qualitas mentis qua recte vivitur et nemo male utitur, et quam Deus in nobis sine nobis operatur*," which Dr. Hamilton renders thus: "a good quality or habit by which one lives rightly and ill-uses no one, and which is operated in us by the power of God." We presume the printer is responsible for the unfortunate *faux pas* in the translation, but the

misinterpretation of St. Thomas' ethical standpoint is the author's own. St. Thomas is represented as adhering to the subjective point of view in his commentary on Aristotle's ethics. This is true on the whole; but to leave the reader under the impression, as the next sentence does, that St. Thomas is amongst those who "seldom attempt an analysis of the moral end," and "are satisfied with an analysis of virtue and with the doctrine that virtue is the *summum bonum*," is entirely misleading. Dr. Hamilton is well aware that St. Thomas' ethics are to be found in the second part of the *Summa Theologica*, the two opening questions of which part consisting of eight articles, both of which treat precisely of the moral end—*de ultimo fino* and *de beatitudine* (*objectiva*). Moreover, one of the articles of the latter question is devoted especially to prove that the *summum bonum* is not subjective, and therefore is not *virtue*. At page 241, St. Thomas is said to have classified the intellectual virtues into "wisdom, judgment, and intuition." The second "virtue" should be "science" (*scientia*), which, being a *habitus demonstrationis*, is much more than "judgment." At page 358 we read that "St. Thomas Aquinas, in his *Summa Moralis*, discusses an immense variety of questions (of duty), but each for itself, in a dialectic way, without proposing general rules of judgment." The student of the *Summa* will probably be surprised at this singular estimate of Thomistic ethics. We fear the author failed to see the woods because of the trees. Surely each question and each article proposes general rules of judgment. How, indeed, otherwise could *moral* questions be discussed in a dialectic way. Besides, what are the questions *de Legibus XC* to *CVIII*, containing about a hundred distinct articles, but so many discussions, truly in a dialectic, not in a discursive way, of general rules of judgment?

SOCIALISM EXPOSED AND REFUTED. By the Rev. Victor Cathrein, S.J. A Chapter from the Author's Moral Philosophy. From the German. By James Conway, S.J. Second edition. With Appendix containing the Encyclicals of Pope Leo XIII on the Condition of Labor and Christian Democracy. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 215.

Much of the value of books on socialism depends on their being kept well abreast of the times. Socialistic ideas, proposals, and methods are no more stable than the hypotheses of physical scientists. The first edition of the present work appeared in 1892. In the meantime socialism has undergone considerable change. Even such essential features of its economic system existing at that date, as the Marxian

Theory of Value and Lasalle's Iron Law of Wages, have been eliminated by the leaders, whilst the political attitude of socialistic parties has become notably moderated. We cannot but regret that in the present edition no account has been taken of these changes. The only improvement made consists in the addition of the Encyclicals of Leo XIII on the Condition of Labor and on Christian Democracy. Although the philosophical discussion of Socialism presented in the book has lost none of its solidity and little of its appositeness by the lapse of a decade, the historical and economic features have not received the revision and addition which one naturally looks for in a work of the kind at this date.

ORGANUM COMITANS AD GRADUALE PARVUM ET ORDINARIUM MISSAE. Has partes ex libris liturgicis Ecclesiae transposuit et harmonice ornavit Ludovicus Ebner. Opus LXII. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Frid. Pustet. 1902. Long. fol. Pp. 180 et 116.

In the present musical accompaniment of the *Missa Cantata* for the Sundays, the important ferials, and the principal feasts of the year, we have more than a reprint of the harmonized Gradual and Ordinal, containing the chanted portions of the Mass as prescribed in the Roman liturgy. Professor Ebner first of all simplifies his method of notation so as to make it clear to the organist and singer that the *words of the liturgy* and not the musical air or phrasing constitute the dominant element of the service. Hence he uses a single note, the *longa* of the gradual for an accented syllable, and the *brevis* for an unaccented syllable. In like manner the rhythmic value of the notes is determined throughout by the character or duration of the syllables which the notes illustrate. Of course, all this is transposed into the modern form of expression, so that any one conversant with the ordinary style of our written music may read and play the accompaniment. Furthermore, the choral accords are limited to three voices, the melody being chanted by the higher voice, without pedal-accompaniment. This greatly facilitates the proper execution of the liturgical chant for those less pretentious congregations in which choral music cannot be produced with the usual effect of full choirs. Dr. Haberl, the author of the *Magister Choralis*, writes the introduction to the work, which is largely due to his suggestion and initiative. The *Organum Comitans* will be hailed as a decidedly valuable addition to the repertory of the organists and choir leaders who appreciate

the beauty of the liturgical music, and have not despaired of reducing it to practice.

A BLIGHTED ROSE. By Joseph F. Wynne. Detroit, Mich.: The Angelus Publishing Company. 1902. Pp. 425.

We go out of our way to recommend this excellent novel as particularly suitable for the Commencement season. It contains a sound lesson to parents, above all, mothers of worldly instincts, who in the pursuit of an utterly selfish ambition, which they mistake for anxiety to secure the highest advantages for their children, discourage the serious inclination of their daughters toward the religious state. But especially will the young graduates to whom at serious moments in the past, and most of all at the time of parting from the shelter of their *Alma Mater*, has come a longing for that noblest and happiest life of the cloister, of which they have had glimpses in their school days, find in this volume a serious warning and a wise direction how to preserve intact from the temptation of misguiding parental affection the germs of a true vocation. The book portrays real life, yet with a thoroughly chaste pencil, so as to make the effect altogether elevating. We do not consider the theme altogether novel in the book field, as the author of the preface claims it to be; nevertheless there is about it an originality, a newness like that of the morning sun, due to the freshness, the lightsomeness of its presentation, and the healthy influence that grows out of its reading. It would have been a pleasure to speak of this volume more at length in THE DOLPHIN, if the latter had not been too far advanced at the time the book reached us. We trust priests will recommend it to the superiors of schools and academies for the prize distribution season. It is very prettily bound, well printed, and a most suitable souvenir of Commencement Day.

Literary Chat.

Apropos of the graduating season mention must be made of *The Lady Paramount*, from the same deft hand and cheery heart as *The Cardinal's Snuff-box*, books to speak of only in superlatives. It is a rare and charming lesson in purity and elegance of diction, in imagery and word-painting, in nearness to nature's beauties in bird and flower, in mirthful repartee, in the ennobling emotions of the human heart and in true Catholic living. Mr. Harland has painted a picture without shades, set a diamond without foil, written a story without a dull page or an unworthy scene or character as setting or contrast.

THE DOLPHIN for June brings, in connection with an English version of the Latin inscription to the memory of the late Archbishop of New York, a finely wrought sonnet on the same subject. The suggestion for a biography containing something of the truly great prelate's inner life deserves the consideration of those who knew the Archbishop more intimately, and will, we trust, find a response from a competent source.

The Boston correspondent of the *New York Times* remarks of Miss Agnes Repplier's article in the May issue of THE DOLPHIN: "'The Pilgrim's Staff' was a pleasant mixture of humor and learning applied to a topic connected with religion, and showed its author in an aspect novel to those who know her only as the friend of Agrippina, the lover of real books and the hater of shams."

A copy of the English (King James) Bible published in America a hundred and fifty years ago by Kneeland and Greene, the Boston printers, was sold last month in New York for $2,025. It was issued with the London imprint of Mark Baskett. This was done in order that the charge of piracy and prosecution by the Oxford and Cambridge Universities (which enjoyed the patent right of issuing the English Bible) might be evaded. The purchaser was a Mr. George D. Smyth. The same gentleman acquired a copy of Thomas à Kempis' *Imitatio*, dated A. D. 1471, for the sum of $1,600.

"Lathomas" in the current number of the *Caecilia* proposes a novel but quite feasible plan for improving and elevating our church choirs. He suggests that a number of parishes conveniently situated combine to engage the services of an instructor specially trained to teach Church music in harmony with the liturgical spirit. The professor visits the different churches in succession, instructs the choir and school children, practises with them at stated intervals, and thus lays the foundation for a right understanding of the requirements, uniformity, and mutual assistance in carrying out the provisions of a good choir service according to the local circumstances. The execution of this plan is being tried in the diocese of Green Bay where the Bishop has taken the matter in hand. The parishes of the diocese have been divided into groups or circuits to be visited in succession by the instructor, to whom the priests are requested to give every facility for carrying on the work, and to see that the local choirmasters, organists, teachers of chant in the schools be ready to coöperate with the movement, in their respective departments.

The third volume of the *Encyclopædia Biblica* by Messrs. Cheyne and Black has just appeared. Beginning with the letter "L" it brings the contents down to "Python." The work is issued only to subscribers of the complete set (four volumes). *The Macmillan Company.*

Father Herbert Thurston's paper, "The Shepherd's Kalendar," announced for the June issue of THE REVIEW in continuation of the series on *The Early Printing Press in the Service of the Church*, reached us too late to be inserted in this number. The article proves to be a most interesting contribution to the literature of the *Incunabula*. Among the illustrations taken from the British Museum there is one entitled "Shepherds and Shepherdesses with their Crooks." The cut was made for

the *Kalendrier des Bergières* (Calendar of Shepherdesses), Paris, 1498. Another curious bit of illustration is a page from the 1528 edition of the *Calendar of Shepherds*, preserved in the Bodleian Library, Oxford, and entitled "How to Tell Time at Night." These with a number of quaint wood drawings of the fifteenth and sixteenth centuries will be reproduced from the originals in THE REVIEW for July.

Dr. Kenterich, of Treves, has revived the controversy regarding the German or Dutch authorship of the writings attributed to Thomas à Kempis, by arguing in behalf of the Italian original of the *Imitation of Christ*. It is a question mainly of the authenticity of extant manuscripts; and one would suppose that the dear saintly monk had foreseen all the effusive zeal of higher criticism with which his simple pages would be scanned, when he wrote "Let not the authority of the writer trouble thee; ask not who has said this, but attend to what is being said" (*Imitation*, Bk. I, Ch. 5).

Father Sydney Smith, S.J., concludes in the issue for May, of the *Month* (London), his instructive and interesting study of the causes and methods that brought about the suppression of the Society of Jesus under Pope Clement XIII. The edict in which Louis XV demanded the suppression from the Holy See is singularly reticent as to the causes, but an autograph letter of the King addressed to the Duke of Choiseul explains the mystery. He did not pretend to love the Jesuits, but "felt that it was their triumph that all heresies detested them." If he banished them for the sake of the peace of his kingdom, he did not wish it to be thought that he assented to all that the Parliaments had said or done against them. Father Smith's array of evidence clearly establishes the futility of the argument which attempts to deduce the iniquitous character of the Society from the fact that in the course of its history it has been proscribed by Churchmen and statesmen, who were either too weak or too vicious to uphold this band of defenders of religion against the aggressive spirit of a secular party policy.

B. Herder (Freiburg and St. Louis, Mo.) has just published a fine edition of the *Meditations* of Thomas à Kempis on the Life of Christ (in Latin), with critical commentary and a full list of extant MS. codices, by Dr. Michael Jos. Pohl. It is singular that a translation in English of the complete works of the holy priest has never been attempted. His books would make a good ascetical library, as they include upwards of thirty-eight different treatises, under such titles as *Little Garden of Roses*, *Alphabet for Monks*, *Manual for Children*, *Hospice for the Poor*, *Valley of Lilies*, *Epistle Concerning Martha and Mary*, *Book of Spiritual Exercises*, *Epitaphs for Religious*, etc.

Among the curious things in Bible translations we have now a "Twentieth Century" Bible. The New Testament is so far published in three parts. The translators substitute modern terminology and idioms for the ancient forms of expression. Thus, in the language to the Corinthians, St. Paul makes use of modern terms which will no doubt recommend the Epistle to those familiar with the doings of the prizefighter's ring. But it is likely to fall short of the approbation of the modern Sunday-school teacher. Here is what St. Timothy is told to inculcate: "I desire that women should not indulge in gold ornaments for the hair, or in

pearls, or in expensive clothes, but—as is proper for women who profess to be religious—they should make themselves attractive by their good actions." This is all right, and is no doubt what St. Paul meant, but it needs further interpretation than the "Bible alone" to make it palatable. A modern judge in a "woman's rights" district is not unlikely to pronounce this "a wicked Bible," like that famous London edition, A.D. 1631, from which the printer omitted the negative in Exodus 20: 14. For this innocent misdemeanor he was fined $1,500 in English money.

Speaking of the "Wicked Bible" of 1631, some other curious mishaps in English Bible translation occur to the mind. There is the so-called *Place-makers Bible*, printed in 1562, which takes its name from a printer's error of St. Matthew 5: 9: Blessed are the "place-makers," for "peace-makers." Then there is the Geneva version, reprinted in London (1608), called the *Breeches Bible*, from the fact that it translates Genesis 3: 7—"making themselves breeches out of fig-leaves." Cotton Mather mentions a Bible printed before 1702 which got the name of *Printer's Bible* from rendering the passage of Ps. 113 (Prot. 119) v. 161—"Printers persecuted him [David] without cause," instead of "Princes." A Bible of A. D. 1717 which heads St. Luke ch. 20 by "The parable of the Vinegar" instead of "Vineyard," is known as *Vinegar Bible*. For similar reasons we find a *Treacle Bible* (translating Jerem. 8: 22 "treacle" for "balm") A.D. 1568; the same words were rendered "rosin" in our Douay version of 1609. The word "murderers" for "murmurers" in the translation of St. Jude's Epistle, A. D. 1801, has given us a *Murderer's Bible*. The *Rainbow Bible*, published only recently in America, is a product of the higher criticism, which shows by varicolored prints the presumable age in which the different parts of the Bible were composed or revised. Thus portions which date back to the time of the Exile are red, those of later date blue, green, purple, or brown, according to a fixed system.

Recent Popular Books.

AMERICAN AT OXFORD: John Corbin. *Houghton.* $1.50 *net.*

The daily life at the University, with criticism of the features distinguishing it from American college life; an account of the spirit in which the athletic sports and contests are pursued and conducted; a brief history of the University written chiefly to show the origin of the wide difference between it and the American college, and the coördination of the English college and university are the chief topics of the book. The author's aim is to show the value of the social life of the English university, and of the reasonableness of its athletic spirit in making a man fit to live among his fellows, and competent to rule his inferiors. It is noteworthy that the chief objects of his commendation are survivals of Catholic times and usages.

AMERICAN CITIZENSHIP: David J. Brewer. *Scribner.* $0.75 *net.*

Five lectures delivered before the students of Yale University constitute this book. The citizen's obligation to the country to form and preserve a high, clean, moral character; to be at the nation's service when needed; to be obedient, and to be instant in endeavoring to better the life of the nation are the subjects, and they are finely and strongly treated.

AT THE BACK OF BEYOND: Jane Barlow. *Dodd.* $1.50.

Twelve tales of middle class and peasant life in Ireland, nearly all with a comic touch and none pathetic. A "Topographical Note" humorously explains the title. The stories are quite as true in feeling as the sadder tales in the author's earliest books and they present the real Ireland.

BREAD AND WINE: Maude Egerton King. *Houghton.* $1.25.

A simple story of Swiss household life written in a spirit of tender admiration for the simple virtues of the mountaineer and especially for the mountaineer's wife. It contrasts to great advantage with the class of story emphasizing the displeasing features of poverty.

BUELL HAMPTON: Willis George Emerson. *Forbes.* $1.50.

The first half of this novice's novel caricatures the most vulgar of Western Anglomaniacs and praises their home-staying husbands. It is ill written, and ill constructed, but its hero, who passes for an especially good citizen while secretly a daring horse thief, is drawn from life and his adventures are real.

BYLOW HILL: George W. Cable. *Scribner.* $1.50.

An upright, reticent, and highly conscientious man permits the affection of the woman whom he loves to be alienated from him rather than to accept happiness at the expense of another, and becomes a witness of the tragedy of her life with a husband who, conscious of having wronged another, works himself into insanity by jealousy and more than once nearly murders her. The hero's behavior is honorable and steadily self-sacrificing, and in the end he is made happy.

CHIMMIE FADDEN AND MR. PAUL: Edward W. Townsend. *Century.* $1.50.

In a series of brief sketches, each complete in itself, Chimmie describes the mild adventures of a wealthy New York family, a widower, his unhappily married daughter, her worthless husband, her little girl, and a man to whom before her marriage she promised to be a sister. Naturally, Chimmie, ex-street boy, and present body-servant, sees everything in the servile spirit, and he records it in the faithfully spelled dialect used by vulgar and pretentious New Yorkers. Two pages suffice to show the perfection of the dialect which is the book's sole virtue, except a clever comparison of the home-maker and the female suffragist.

DESERT AND THE SOWN: Mary Hallock Foote. *Houghton.* $1.50.

A very young girl elopes with one of her father's farm hands, an upright man of rare steadfastness and devotion, but soon discovers her mistake in leaving her proper sphere, and gladly returns to it when her husband is reported dead. When he reappears, after many years, she disowns him, and he, evading the efforts of his son to detain him, again disappears. The injurious effect of her marriage upon half a score of lives is shown with great skill and yet in small space, and the deadly results of falsehood are effectively displayed.

DIARY OF A GOOSE GIRL: Kate Douglas Wiggin. *Houghton.* $1.00.

An account of three weeks spent on a poultry-farm by a girl fleeing from a threatened proposal of marriage; it includes many quaint studies of the nature of barnyard fowls in whom the author discerns many varieties of character and temperament, and its cheerful fun is duplicated in a series of clever pictures by Mr. Claude A. Shepperson.

DOROTHY VERNON OF HADDON HALL: Charles Major. *Macmillan.* $1.50.

The tale of the elopement of the heiress of the Vernons with Sir John Manners is here told at great length, together with the story of her cousin's wooing of a blind girl. The politics of Elizabeth's reign and the plots in behalf of Queen Mary furnish the historical element, and Elizabeth herself appears. The heroine wooes as coolly as her sovereign, swears occasionally, and is unattractive except in person.

GATE OF THE KISS: John W. Harding. *Lothrop.* $1.50.

An imagined siege of Jerusalem by the Assyrians under Sennacherib during the reign of Hezekiah and the traitorous conduct of idolaters within the walls are the chief subjects. The hero is Naphtali, poet and singer, for a time subjugated by a priestess of Ashtoreth whom he afterwards murders as she sits beside Sennacherib. The story is related in English of the present day with strange effect. The real story of the Assyrian rout, of Gods' promise to Hezeziah is omitted.

GOD OF THINGS: Florence Brooks Whitehouse. *Little.* $1.50.

The moral arguments against divorce and remarriage are presented in the talks between a Catholic girl and a man whose wife is living but has deserted him without cause and remarried. The case is very well put and the author's abstinence from any reference to the sacramental nature of marriage makes the arguments used more effective with Protestant readers. The wife, a person of unwholesome sentimentality, commits suicide in the end, and the hero and heroine are married.

HEROINE OF THE STRAIT: Mary Catherine Crowley. *Little.* $1.50.

The conspiracy of Pontiac furnishes the background for the story of a French girl's heroism in behalf of the English and of her love for an English trader. An admirable priest is very well described and is portrayed as exercising a good influence on both red men and white. As the author is a Catholic the book is not disfigured by petty blunders in regard to Church matters. She writes impartially of the relations between the French and English, and gives a vivid idea of the terror inspired by Pontiac.

HOUND OF THE BASKERVILLES: A. Conan Doyle. *McClure.* $1.50.

An English baronet dies mysteriously, and Sherlock Holmes, detective, discovers the cause of his death, and also a plot to kill his successor. The villain is a rarely detestable scoundrel, and the hound is unearthly.

IN THE COUNTRY GOD FORGOT: Frances Charles. *Little.* $1.50.

Arizona, the scene of the story, is described in a bitter spirit and a harsh style suitable to the subject, but ill adapted to portraying any of the characters except the hero, a wronged and embittered man, determined to avenge upon the stepson the wrong done to his mother by his father. The other personages, although averred to possess many and desirable virtues and graces, do nothing in particular.

IN THE DAYS OF GIANTS: Farwell Brown. *Houghton.* $1.10 *net.*

A collection of short stories from Scandinavian mythology rewritten in good English and illustrated with admirable pictures by E. B. Smith. (Eight to fifteen.)

JOHN KENADIE: Ripley D. Saunders. *Houghton.* $1.50.

Hoping to save her little son from being killed in a blood feud, a woman whose brother has made her a widow, goes to Arkansas, whither her young nephew soon follows her as the ward of a neighbor. The boys are rivals in school, in society, and in love, and the mother's precautions against a fatal quarrel merely accelerate its arrival. The application of Greek fatalism to a modern situation is skilfully managed, and the story is written with rare good taste.

KENTONS: W. D. Howells. *Harper.* $1.50.

A Western lawyer, with his wife, two daughters, and a son, goes to Europe, in the hope of curing the elder daughter of an infatuation for a vulgar ignoramus, discussed in committee and in full town-meeting by the entire family. Father and mother have been teachers, but cannot check the coarse insolence of their second daughter or prevent her from exchanging impertinences with every young man whom she meets and flatly insulting those whom she dislikes. They avoid difficulties with "shall" and "should" by never using either, and such doubtful colloquial phrases as they do not happen to need are inserted in the text by the author, who has a perverse pride in using the wrong word from

the "Thesaurus," preferring "required" to "asked," and "abeyance" for "at a distance." A good description of the delicate shades of unbelief in a "liberal" congregation is the best thing in the book.

KING FOR A SUMMER: Edgar Pickering. *Lee.* $1.50.

A story of eighteenth century brigandage in Corsica, introducing King Theodore, whose marvellous story is skilfully woven with that of the hero, an orphan defrauded by his kinsfolk and almost forced into outlawry. He is called "Camilla" for some reason not given, but his behavior is not feminine, and he shoots and stabs with great good-will, and the entire atmosphere of the book is Corsican, an uncommon merit in a story for boys. [Twelve to fifteen.]

LADY PARAMOUNT: Henry Harland. *Lane.* $1.50.

An agreeable tale of the wiles whereby an Italian countess forces her kinsman, the exiled rightful heir, to take his family estates from her hand. It is a perfectly polished little comedy, as nearly flawless as fastidious taste can make it.

LOST IN THE ORINOCO: Edward Stratemeyer. *Lee.* $1.50.

The first of a series of stories describing the South American republics, their cities and wild regions, their people, savage and civilized, and their animals and plants. The author depends upon his personages rather than upon the instruction of his readers for capturing and retaining their interest. [Ten to twelve years.]

MANY WATERS: Robert Shackelton. *Appleton.* $1.50.

The New York Newspaper offices and the strangely assorted tenants in an apartment house furnish the personages for a well-told story in which many chapters are brilliant and none is dull. The title refers to a good man's love for a selfish woman.

MARGARET BOWLBY: Edgar L. Vincent. *Lothrop.* $1.50.

The hero, the superintendent of a mine, enters State politics, determined to be honest and at first is aided by his employer's daughter who loves him. He succeeds in destroying the party "machine" and is in the end elected Governor. The story includes some arguments on the duties of employers to their workmen and of workmen to their employers.

MARGARET VINCENT: Mrs. W. K. Clifford. $1.50.

A young Englishman in Orders, doubting his creed, leaves the English Church, is instantly discarded by his betrothed, and disappears from society. After many years, he marries the widow of a farmer, and the book is chiefly devoted to the love affairs of their daughter, to the rude waywardness of the wife's daughter by her first husband, and to the intrigues of the daughter of the husband's former betrothed, an accomplished mischief maker. The story ends happily, and is skilfully written.

MISDEMEANORS OF NANCY: Eleanor Hoit. *Doubleday.* $1.50.

Brief newspaper sketches describing Nancy's bewitching ways and occasional waywardness are so arranged as to make a complete and connected story. The talk is sprightly, the situation often laughable, and Nancy's coquetry is so much dependent upon her beauty that the silliest of readers could hardly fancy it possible to imitate her freaks successfully.

MR. WHITMAN: Elizabeth Pullen. *Lothrop.* $1.50.

A whimsical story of an American who, being captured by brigands, formed them into a corporation and cleverly managed to restore them to society and to honest practices. The author ascribes brigandage chiefly to Bourbon misrule, and expects it to be ended by the House of Savoy aided by emigration, but the political question is not so prominent as to detract much from the reader's enjoyment of the author's humor and knowledge of the Italian temperament.

OUTLAWS: Leroy Armstrong. *Appleton.* $1.50.

A young Hoosier, going forth from his father's farm to see the world, finds employment in one of the gangs busy

in digging the Western canal, and becomes superintendent by force of faithful work. A small love story, a description of the eccentric process of administering justice in a young Western settlement, a glimpse of the terrible cholera panics formerly recurrent almost annually, and incidentally a picture of the poorest Irish of the immigration following the great famine, are crowded into the story which is very cleverly told.

PAGEANT AND CEREMONY OF THE CORONATION: Charles Eyre Pascoe. *Appleton.* $1.40 *net.*

This volume closes with the Coronation service from the English Prayer Book. The descriptive and historical parts are interesting and curious, and the colored illustrations show the shape and colors of the crowns and coronets worn by the princes and peers of all ranks. The author is a journalist of experience, knows London and its history well, and has for years made a study of the matters whereof he writes.

PRINCE OF THE CAPTIVITY: Hilda Greig (Sydney Grier). *Page.* $1.50.

Fiction and reality are blended in this story of one of the minor Balkan kingdoms, of an Austrian archduke self-exiled to the United States, and become fabulously rich, and of his daughter's attempts to ally herself with a British peer or a small monarch. The complications are skillfully managed, and the mysterious poison really suspected in one actual case of royal madness is said to be made in Europe, not in Mexico. The story is highly interesting, but the Austrian girl, reared in America, is incredibly saturated with the vulgarity of the coarsest American rustics.

ROMAN BIZNET: Georgia W. Pangbourn. *Houghton.* $1.50.

This, the third study of a morbid violinist to appear this season, complicates the melomaniac problem by giving the chief character an hereditary disposition to bloodshed. Good and bad influences almost evenly matched contend for him to the very end of the book, which leaves him on the road to happiness, his unprincipled father having died.

WILLIAM BLACK—NOVELIST: Sir Wemyss Reid. *Harper.* $2.25.

The novelist has a staunch friend in his biographer, who has made him interesting without too often catering to the current morbid demand for personal gossip. The reader sees many of the great authors of the last thirty years as they appear in society and in converse with their peers, and is shown the gifted William Barry, the original of Willie Fitzgerald in "Shandon Bells."

Books Received.

A SCRIPTURE LIFE OF THE BLESSED VIRGIN. With Notes by the Rev. W. H. Colgan. San Francisco: Catholic Truth Society. 1902. Pp. 24. Price, $0.05.

DER BIBLISCHE SCHÖPFUNGSBERICHT (Gen. 1, 1 bis 2, 3). Erklärt von Dr. Franz Kaulen, Hausprälaten Sr. Heiligkeit des Papstes, Professor der Theologie zu Bonn. Freiburg im Breisgau, St. Louis, Mo.: B. Herder. 1902. Pp. 93. Preis, $0.50.

ENCYCLOPÆDIA BIBLICA. A Critical Dictionary of the Literary, Political and Religious History, and the Archæology, Geography, and Natural History of the Bible. Edited by the Rev. T. K. Cheyne, M.A., D.D., Oriel Professor of the Interpretation of the Holy Scripture at Oxford, and formerly Fellow of the Balliol College, Canon of Rochester, and J. Sutherland Black, M.A., LL.D., formerly assistant Editor of the *Encyclopædia Britannica.* Volume III, L to P. New York: The Macmillan Company; London: Macmillan & Company, Ltd. 1902. Pp. xviii—col. 2689—3988. Price, $5.00.

CASUS CONSCIENTIAE ad usum Confessariorum compositi et soluti ab Augustino Lehmkuhl, Societatis Jesu Sacerdote. II. Casus de Sacramentis qui respondent fere *Theologiae Moralis* ejusdem auctoris volumini alteri. Cum approbatione Revmi Archiep. Friburg, et Super. Ordinis. St. Louis, Mo., Freiburg: B. Herder, 1902. Pp. vi—583. Pretium, $2.00.

COMPENDIUM THEOLOGIAE DOGMATICAE SPECIALIS. Pars prior, continens Doctrinam de Deo, Creatione, Redemptione objectiva, Gratia. Pars posterior, continens Doctrinam de SS. Sacramentis Ecclesiae et de Novissimis. Auctore P. Parthenio Minges, O.F.M., S.T.L. Cum licentia Superiorum Ecclesiasticorum Monachii. 1901. Sumptibus Librariae Lentnerianae (E. Stahl Jun.); Fr. Pustet: New York. Pp. 232 et 222. Pretium, $3.00.

DE CONSUMMATIONE SANCTORUM. Quaestio unica. Auctore P. Ludovico Ciganotto a Motta ad Liquentiae Flumina, O.F.M., Philosophiae et Theologiae Lectore Generali. (Pro manuscripto.) Venetiis: Typis Sorteni & Vidotti. 1902. Pp. xii-181.

DIE SONNTAGSSCHULE DES HERRN, oder Die Sonn- und Feiertagsevangelien des Kirchenjahrs. Von Dr. Benediktus Sauter, O.S.B., Abt von Emaus in Prag. Dem Druck übergeben von seinen Mönchen. Zweiter Band: Die Feiertagsevangelien. Mit kirchlicher Approbation. Freiburg im Breisgau; St. Louis, Mo.: B. Herder. 1902. Pp. 388. Preis, $1.05 *net.*

LA PHILOSOPHIE DU CREDO. Par A. Gratry, Prêtre de l'Oratoire, Professeur de Theologie morale à la Sorbonne. Quatrième Édition. Paris: Charles Douniol, P. Tequi, Lib-editeur. 1902. Pp. xxiii—287. Prix, 3 fr.

CRIME IN ITS RELATIONS TO SOCIAL PROGRESS. By Arthur Cleveland Hall, Ph.D., Fellow in Sociology, Columbia, 1894-95. New York: The Columbia University Press; The Macmillan Company, Agents; London: P. S. King & Son. 1902. Pp. xvii—428.

HISTORIAE ECCLESIASTICAE PROPAEDEUTICA. Introductio ad Historiae Ecclesiasticae Scientiam. Professor Humbertus Benigni, presb. Ratisbonae, Romae, Neo-Eboraci: Fridericus Pustet. 1902. Pp. 131. Pretium, $0.40.

THE FRENCH ASSOCIATIONS LAW: ITS MOTIVES AND METHODS. By the Rev. John Gerard, S.J. London, New York and Bombay: Longmans, Green Company. 1902. Pp. 62. Price, 1 shilling *net.*

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MCMII.

stres, christiána religióne suscepta, cum Christum Dei Filium Dioclet*i*áno Imperatóre prædicárent, ab Aurélio præfécto Urbis comprehénsi, et ut diis sacra facerent admóniti, ejus jussa contemnéntes, missi sunt in cárcerem. Quibus orántibus, cum súbito clarissima lux obórta ómnium óculis, qui ibidem essent cárcerem collustrásset; illo cœlésti splendóre commótus Marcéllus custódiæ præpósitus, multique álii, Christo Dómino credidérunt. Verum póstea e cárcere emissi ab Imperatóre Maximiáno, cum ejus étiam neglécto império, unam Christum Deum et Dóminum in ore habérent, scorpiónibus cruciáti iterum conjiciúntur in vincula: unde séptimo die edúcti, et ante pedes Imperatóris constitúti, perstitérunt in irrisióne inanium deórum, Jesum Christum Deum constantíssime confiténtes. Quámobrem damnáti, secúri feriúntur. Quorum córpora feris objécta, nec ab illis tacta, a Christiánis honorífice sepúlta sunt.

℟. Deum laudámus.

Vestri. ℣. Exsultábunt Oratio Sanctórum Mártyrum. 456.

Vesperæ a Capitulo de sequenti, cum præc.

DIE XIII. JUNII.

S. Antonii de Padua Confessoris Duplex

Omnia de Comm. Cant. non Pont. (87) præter sequentia

Oratio

ECCLESIAM tuam, Deus, beáti Antónii, Confessóris tui, solémnitas votiva lætificet: ut spirituálibus semper muniátur auxíliis, et gáudiis pérfrui mereámur atérnis. Per Dóminum.

Deinde com. S. Joannis, Ant. Hic vir. ℣. Justum. Oratio Deus, auctor, ut supra 456.

In 1. Nocturno Lectiones de Scriptura occurr.

In secundo Nocturno Lectio iv.

ANTONIUS, Ulyssipóne in Lusitánia honéstis ortus paréntibus, et ab iis pie educátus, adoléscens institútum Canonicórum regulárium suscépit. Sed cum córpora beatórum quinque Mártyrum fratrum Minó

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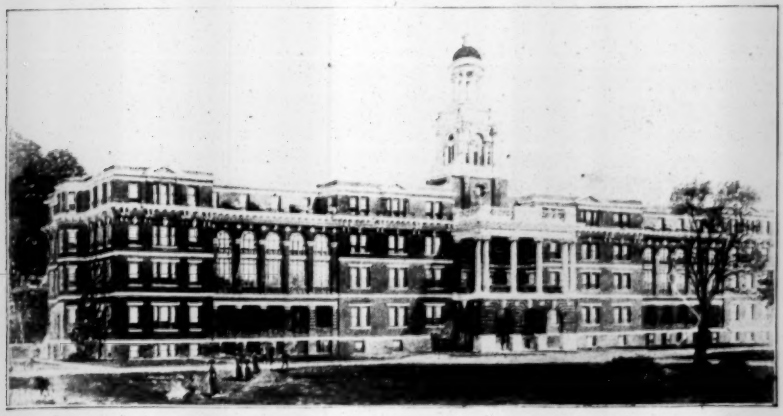

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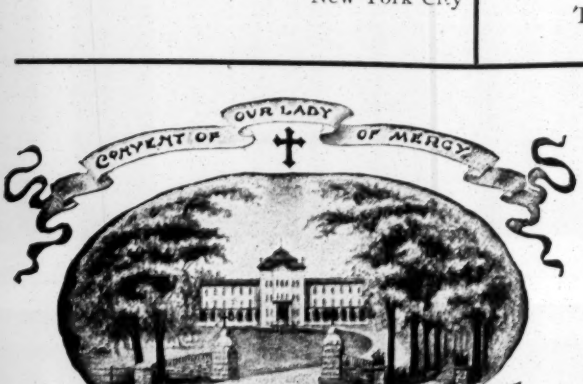

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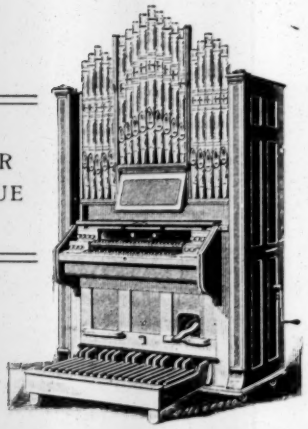

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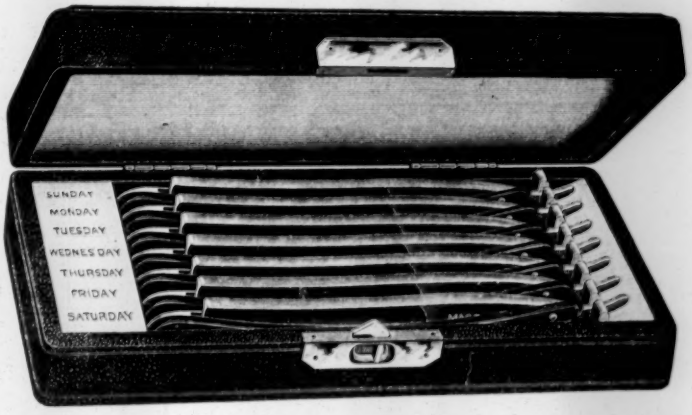

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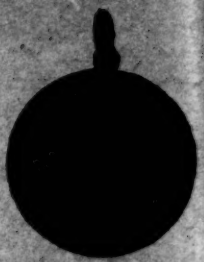

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